An Interpretation Of Mitigated Eucharistic Fast Law

MOST REV. JOHN F. NOLL, D.D.

You have heard over the radio and read in the daily press that certain mitigations of the Eucharistic fast have recently been made by Pope Pius XII through the Sacred Congregation of the Holy Office, and you will be eager to know just how they are applicable to you.

A new principle is enunciated, namely, "ordinary water, without addition of any element whatsoever, does not break the Eucharistic fast." However the instructions provide that those who have never felt the inconvenience of abstaining from water should continue to do so. They need not be worried, however, if, accidently, they should drink water after midnight because "plain water does not break the Eucharistic fast."

The instructions continue:

"The faithful are permitted to take something in the form of liquid up to one hour before Communion under these three conditions:

"(1) If heavy energy-sapping work precedes Communion;

"(2) If Communion is received at a late hour (which is interpreted to be at 9:00 o'clock in the morning); and

"(3) If a long journey is necessary to reach the church, which is interpreted to mean one and one-fourth miles on foot."

But it is prescribed that these reasons must be "prudently evaluated by the confessor, or any priest with whom one may confer outside the confessional.

It provides also that when liquid is taken it may not be "alcoholic."

The sick are permitted to take medicine prescribed by the physician after midnight and still receive Holy Communion if it be taken as medicine and not as nourishment.

These sick need not be confined to bed. The sick who are not sure they fall under the privilege should ask their confessor.

Priests who are sick, even if not confined to bed, may take non-alcoholic liquids permitted to the laity up to one hour before beginning Mass if they celebrate after 9:00 a.m., or even "after heavy work in the sacred ministry," or after a long journey.

Priests who say a second or third Mass on the same day may take the two ablutions which are prescribed by the rubrics of the Mass, but both ablutions must be water only. This does not hold good when the priest says three Masses, one immediately after the other, such as on Christmas, or on the feast of All Souls.

Night workers are permitted up to one hour before Holy Communion to take a non-alcoholic liquid.

The same privilege is granted to those who spend the night watching, such as nurses, hospital personnel, night watchmen. The same privilege is enjoyed by mothers of families who must attend, "for a long time to household duties before being able to go to church."

An evening Mass is permitted (after 4:00 p.m.) for those persons who find themselves, because of Sunday or Holyday work, unable to attend a morning Mass—if the number of people be sufficiently large.

It is also permitted when there is held a large gathering of people coming from distant places for a religious or social convention.

Priests who celebrate an evening Mass, as well as the laity who receive Holy Communion, may take a meal up to three hours before the beginning of the Mass and take something in the form of liquids up to one hour before Mass or Communion. At an evening Mass, of course, people who had received in the morning may not receive again.

Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — News Section

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Official

Church Unity Octave

Read what the Bishop has to say at the top of this page.

The Bishop wishes he could say that everyone who receives *Our Sunday Visitor* reads it thoroughly sometime during the week.

Mrs. Marion Molden, 1416 Lindley Avenue, Indianapolis, Indiana, would like to have a position as priest's housekeeper. We are not acquainted with this lady. Any one interested may write to her.

The Holy Father in his address to the clergy of the Oriental Rite three weeks ago urged the observance of the Church Unity Octave, which runs from the feast of St. Peter's Chair on January 18 to the feast of the Conversion of St. Paul, January 25. Pray with others for the reunion of all Christendom.

For the clergy of the Oriental Rite, behind the Iron Curtain, the Holy Father wants prayers said for their liberation from prison and exile, so that they can again wait on their flocks.

Listen to the Catholic News Hour over WKJG, Fort Wayne, at 6:00 o'clock on *Saturday* evening, and to the Rosary House over Station WGL, Fort Wayne, at 6:00 o'clock, *Sunday* evening.

In television areas the Catholic Hour may be seen on Sundays at noon over the National Broadcasting Company outlet; and Bishop Sheen may be seen every Tuesday evening at 7:00 p.m., CST.

Made Monsignor

Rome —(NC)— Father Joseph J. Sullivan, N. C. W. C. News Service correspondent in Vatican City for more than five years, has been made a papal chamberlain with the title of Very Reverend Monsignor.

Pope Pius Mitigates Eucharistic Fast, Permits Evening Mass When Advisable

Vatican City —(Radio, NC)— A history-making Apostolic Constitution by His Holiness Pope Pius XII has granted limited faculty for evening Masses throughout the world and has liberalized the Eucharistic Fast.

Entitled "Christus Dominus" (Christ the Lord), the Constitution was issued by the Sacred Congregation of the Holy Office together with a specially prepared instruction explaining it.

The new constitution liberalizes the Eucharistic fasting regulations for both priests and people.

A salient feature is the principle that taking plain water no longer breaks the Eucharistic fast, no matter when taken.

The new law permits the sick under certain conditions to take medicine without breaking their Eucharistic fast.

The law also permits priests and faithful who are not sick to take liquids, other than water—but excluding alcohol,—up to one hour before Mass and Communion, under certain conditions.

The Constitution grants Bishops the right to permit evening Masses under specified conditions on Sundays and holy days of obligation, days that were formerly holy days of obligation, First Fridays, special occasions of great gatherings, and on certain week days when evening Mass is necessary for determined groups of people.

The Pope's principal motive in issuing the new Constitution, according to a competent authority here, is his concern to facilitate Communion for the sick, workers, mothers of families and children of all conditions.

The new legislation is seen as corresponding to the greatly changed conditions of modern life, this authority said. He stated the Pope arrived at his decision because "the particular conditions of the times have introduced many modifications into the uses of society and common life." Because of these changes, he said, "grave difficulties could arise leading men away from participation in the Divine Mysteries, should the law of the Eucharistic fast have to be fully observed."

"The thought and heart of the Holy Father," this authority said, "goes out above all to the missionaries and the faithful who live in distant places where the priest cannot come often, to the priests who must shoulder exhausting labor, to night-shift workers, mothers of families and school children."

The Holy Office instruction states that while granting the new privileges the Pope at the same time confirms the present norms of Canon Law regarding the Eucharistic fast. It adds that all those capable of observing the present regulations of Canon Law should continue to do so.

The Holy Office instruction says this about the Constitution's privileges to the sick:

The sick "may take something in the form of liquid and also something in the form of medicine," either liquid or solid, so long as by reason of their sickness they cannot fast until Communion without real inconvenience and for so long as "the medicine is true medicine prescribed by the doctor or commonly recognized as such."

For the sick receiving Communion "a time limit preceding Holy Communion is not prescribed," the instruction says. It also makes clear that sick persons need not necessarily be confined to bed.

For all cases whatever, the instruction states clearly, the conditions of the one hoping to take advantage of the privileges "must be prudently considered by the confessor and without his consent no one may take advantage of them."

This is a general principle throughout the law for the sick as well as for others who may fulfill other conditions.

By a confessor is understood the "priest who has the faculty to hear the confession of the person who turns to him for the advice in question," according to the instruction.

Priests who are sick even if not confined to bed may avail themselves of the dispensation for the celebration of Mass or the simple reception of Communion.

On facilitating Communion for various classes of people and also priests who are not sick, the instruction says this:

Priests who are not sick may take something in the form of liquid "up to one hour before beginning Mass" under these three conditions: (1) if they "celebrate at a late hour (that is, after nine a.m.)"; (2) "after heavy work in the sacred ministry (for example, from early hours in the morning or for a long time)," and (3) "after a long journey."

The law also sets forth new regulations for priests who say a second or third Mass on the same day.

The instruction says they may "take the two ablutions which are prescribed by the rubrics of Holy Mass, but by using only water, in application of the principle that water does not break the fast."

When three Masses are said one after the other, such as on Christmas and on All Souls day, the ordinary rubrics not permitting the ablutions still bind, the instruction says.

40 Years In Priesthood

Fr. Bickauskas Marks Double Jubilee; Granted Title Of Papal Chamberlain

Indiana Harbor—The Rev. Casimir Bickauskas, pastor of St. Francis Lithuanian Church, here, will observe his Ruby Jubilee in the Priesthood and his Silver Jubilee as pastor of that parish, this Sunday, January 18.

In honor of the occasion, the Most Rev. John F. Noll, D.D. Bishop of Fort Wayne, has procured the honor of Papal Chamberlain for the jubilarian.

Father Bickauskas was born in Lithuania, April 8, 1888. He was ordained on January 18, 1913 by the Rt. Rev. J. Karosas in Lithuania.

During the early years of his priesthood Father Bickauskas became a Russian war victim and was imprisoned in Moscow and later on sent to Siberia. His ordination in 1913 was a year before World War I broke out in Europe. This was five years before Bolshevism or Communism was born, but Russia was a participant in that war, and one of her first exploits was to invade Lithuania.

Father Bickauskas, only one year ordained, was taken to Moscow, whence, after some time in prison he was sent to Siberia. There the late Archbishop Cieplak, also a Russian victim, asked Father Bickauskas to take care of two Polish groups in Siberia twenty miles apart.

Fr. Bickauskas

Russia dropped out of that war before it ended in 1918. In 1922 Father Bickauskas was sent by his Bishop to the United States to collect money for institutions in Lithuania which were badly damaged during the war.

He started his work in New York, and since the Bishop of Albany needed a Lithuanian priest he induced him to take over a parish at Schenectady. In 1924, at the invitation of Bishop Alerding, he was invited to fill the pastorate of St. Francis Church, where he has remained since.

A few years ago Father Bickauskas brought to Indiana Harbor nearly 200 Lithuanian D.P. families.

On March 5, 1950 the Pastor of St. Francis Church celebrated the 25th anniversary of his pastorate. Today the parish is free of debt and flourishing both spiritually and financially.

The Jubilee Mass will take place this Sunday, with Bishop Noll in attendance. A banquet will be held in the evening in honor of the Jubilarian.

EMBRACES NEW U.S. CARDINAL — Newly elevated James Francis Cardinal McIntyre of Los Angeles (facing camera) is embraced in Rome by New York's Francis Cardinal Spellman after receiving formal notification from the secret consistory in the Vatican. Cardinal Spellman went to Rome from the Far East, where he visited U.S. troops in Korea, and was the first to address Cardinal McIntyre as "Your Eminence." They are old friends. INP photo. (NC Photos)

In Day Of Persecution

Sacred College Of Cardinals Brought To Full Strength

Rome—(NC Radio) — For the second time in this pontificate, the most troubled in human history, the world has witnessed the Church's vitality and action in the discharge of her mission, as His Holiness Pope Pius XII conferred the dignity of Cardinal on 24 of the globe's outstanding prelates in solemn Consistories here this week.

Hot, raging war, as the Pontiff himself said at the time, impeded the first Consistory and its ashes and smouldering ruins cast their pall over its splendors. Thirty-two Cardinals were created on this occasion. Today, seven years later, calculating and cruel "cold war" still divided humanity, and hot persecution assailed the Church from Middle Europe to Asia, as the number of countries having a Cardinal became the largest ever—28.

In 1946, Cardinal Pietro Boetto, a member of the Sacred College for more than a Decade, died after the Consistory was called but before it could be convened. This year, one of the newly-named Cardinals, Patriarch Carlo Agostini of Venice, died after the Consistory was announced but before it was held. This time, however, the Holy Father nominated another Archbishop, Valerian Gracias of Bombay, India, to take the place of the Patriarch of Venice, and the Sacred College had its full complement of 70 members for the first time in many years.

Troubled Times

In 1946, the preamble of persecution was being read, with Hungary's then newly-named Cardinal, Josef Mindszenty, being harrassed and impeded by the new, rising communist government of his homeland. And the storm clouds were gathering in other places.

In 1953, the book of persecution was deep in its chapters. Cardinal Mindszenty had been "tried" and languished in prison. China's Cardinal Thomas Tien was in exile. Of the newly-named Cardinals, Yugoslavia's Aloysius Stepinac was only recently released from prison but still in virtual house arrest, and Poland's Stefan Wyszynski was considered by many to be a potential candidate to succeed Cardinal Mindszenty, carrying the Church's princely purple through the macabre machinery and into the dungeons of a similar regime, which has increased its pressure on priests and prelates.

One United States prelate, His Eminence James Francis Cardinal McIntyre, Archbishop of Los Angeles, is among the 24 raised to the Sacred Purple in this week's rites. He is the 12th Ordinary of an American See to become a member of the College of Cardinals. His elevation brings the number of U.S. Cardinals at present to four, the others being Edward Cardinal Mooney, Archbishop of Detroit; Samuel Cardinal Stritch, Archbishop of Chicago, and Francis Cardinal Spellman, Archbishop of New York, who came here for the Consistories direct from his Christmas visit to Korea.

Immediately after the Pope had announced to the members of the Sacred College in the Secret Consistory of Monday morning that he was naming new Cardinals, messengers of the Secretariate of State left the Vatican to inform them of their elevation. The newly-named Cardinals awaited notification in pairs or in groups at specified places in the City of Rome.

Cardinal McIntyre awaited notification at the North American College with Germany's new Cardinal, Josef Wendel, Archbishop of Munich.

Cardinal McIntyre is the sixth American and seventh Cardinal to receive the official "biglietto" of notification at the North American College. Others who received it there before him include William Cardinal O'Connell of Boston, John Cardinal Farley of New York, Dennis Cardinal Dougherty of Philadelphia and Patrick Cardinal Hayes of New York. Two former Apostolic Delegates to the United States, Diomede Cardinal Falconio, who was a naturalized U.S. citizen, and Pietro Cardinal Fumasoni-Biondi, now Prefect of the Sacred Congregation for the Propagation of the Faith, also received their notifications at the North American College.

In 1946, four newly-named U.S. Cardinals received their notifications in the Apostolic Chancery in Rome. At that time the American College was in a bad state of disrepair and was still being occupied by some 200 war refugees.

Other Cardinals elevated this week received their notifications at various places throughout Rome, the headquarters of various Congregations, departments of the Roman Curia, and at national colleges, such as St. Louis of the French and the Latin American College.

Some Stayed Home

Different also from 1946, when all who could travel came to Rome for the full ceremonies, was the return to the old practice whereby the Papal Nuncios to Paris, Madrid and Lisbon and two newly-named Cardinals at Tarragona and Compostella, Spain, remained at their posts to receive messengers who left the Vatican to go to them at the same time as messengers left to notify the others here. Thereafter, these five Cardinals were to receive the red biretta from the heads of the States where they are stationed. A sixth new Cardinal, Francesco Borgongini Duca, Papal Nuncio to Italy, being in Rome, was able to receive his "biglietto" here with the others, and was able to attend the public Consistory to receive the Red Hat from the Holy Father. Like other Nuncios, however, he received his red Biretta from the head of the state, in this case President Luigi Einaudi of Italy.

In keeping with the Holy Father's expressed desire to limit the extent of external display, both the conferring of the red biretta and the public imposition of the Red Hat were somewhat curtailed, as compared with 1946. There were no guests or visitors for the former brief ceremony. The new Cardinals went alone to kneel before His Holiness to receive the biretta and zucchetto (small red skull cap) in the short ritual in the throne room of the Vatican Palace, Wednesday afternoon.

Colorful Ceremonies

Curtailed though they were, one could hardly wish for more colorful ceremonies than those in St. Peter's Basilica, Thursday. In accordance with the Pope's directive, trains on the cappa magnas, or great cloaks, of the Cardinals were shortened, and were not allowed to be unfolded behind but were carried over the arms of the Cardinals.

Tito, Yugoslav Bishops Meet In 'Frantic' Propaganda Move

E. VON FELDT

The summoning of seven Yugoslav Bishops to a meeting with Tito is apparently the third step in the Marshal's plan to effect an "agreement" and to tell the world that all Church-state friction has ceased.

The first two steps in the plan were the breaking of diplomatic relations with the Vatican and the subsequent expulsion of Msgr. Silvio Oddi, the charge d'affaires of the papal nunciature in Belgrade.

Tito's propaganda outlets have long claimed that a "normalizing" of Church-state affairs could have been achieved some time ago if it had not been for the "obstinacy" of the Vatican. The Tito press and radio have asserted that the Vatican has always "intervened" when members of the Yugoslav Hierarchy attempted to take any steps toward a Church-state rapprochement.

Vatican 'Obstinate'

The breaking of relations with the Holy See and the ouster of its representative has now eliminated this "obstinacy" and "interference," according to the Yugoslav communist leaders.

Tito is reported to be almost frantically anxious to bring about what he describes as the "normalization" of relations between himself and the Catholic Church because his differences with Catholics, he feels, have blocked the support he hoped for in the western countries.

Reports state that the Bishops summoned by Tito turned down the dictator's invitation to negotiate a Church-state agreement. But they are reported to have agreed to name delegates to a joint commission to discuss Church-state relations. His Eminence Aloysius Cardinal Stepinac, the ranking Catholic prelate in Yugoslavia, was not among those summoned to the Tito meeting. Tito still regards the Cardinal as a "war criminal" though he has granted him conditional freedom from jail.

The terms of Tito's proposed Church-state "agreement" were hinted at by Yugoslav Foreign Minister Edvard Kardelj when he addressed the Foreign Relations Committee of the Yugoslav National Assembly to explain the break with the Vatican. There was the hint, too, that having isolated the Yugoslav Hierarchy from contacts with the Vatican, Tito would then try to force an agreement with it on his own terms.

The prime condition of this proposed "agreement," Kardelj declared, is that the Church must accept its present status in the Yugoslav "republic."

'New Church Position'

"The Catholic Church in Yugoslavia must finally reconcile itself to the fact that the present position of the Catholic Church is different than it used to be in the old Yugoslavia," Tito's Foreign Minister asserted.

The Church cannot get back its lands, printing presses, newspapers and other property "nationalized" by the government, he said.

"The Church cannot get back the privileges which it had in the schools, such as obligatory religious instruction in state schools and control over the school program," he continued.

"The Church can no longer have the right of obligatory and exclusive church marriage, baptism, and so forth, because this would violate the conscience of the people who have no religion."

Marriage has been taken over as the function of the Yugoslav state. The state ceremony is regarded by the government as the valid marriage contract. Church marriages are still permitted, but only as a "supplemental" ceremony after the civil ceremony has been performed.

According to Kardelj, the Church would obtain certain "rights" through reaching an "agreement" with the Tito regime. Although he said the "rights" would include the teaching of catechism "in the churches" and the operation of a religious press, he admitted that the Church now has difficulties exercising these "rights." But he brushed this matter aside, saying it resulted from "individual excesses, which are rare but sometimes do appear in the disputes with individual Church representatives."

Prevent 'Excesses'

The Foreign Minister also said he was "sure that these excesses cannot be prevented until the Church itself takes care to eliminate their cause, that is, until the Church treats this state as its own state."

Louis Budenz States

Testimony Against Reds Was 'Purgatory'

Union City, N. J. — (NC) — His testimony against Communist conspiracies was an unwelcome penance for Louis F. Budenz, a magazine article by the former Daily Worker editor states.

In the article, "Purgatory On The Witness Stand," published in the January issue of Sign magazine, Mr. Budenz explains the difficulty of overcoming Communist indoctrination and accepting the Catholic duty of actively combating Red activity.

His first reaction after renouncing Communism, Mr. Budenz stated, was "to get rid of any thought or contact with it, even by way of direct opposition."

He said that he sought the advice of Father Hugh O'Donnell, then president of Notre Dame University and "we . . . agreed upon a year of silence, during which I would not write or speak or appear anywhere in public."

"Spiritual renovation" was necessary, Mr. Budenz wrote, to remove "the stamp" put upon him by Moscow. "It is necessary to steep oneself in a Catholic atmosphere, to gain strength from the Sacraments, to obtain light from Catholic thought before one can talk to others, even about the Red conspiracy . . ."

"In the Comunist mind there becomes implanted a false conscience," he said. He reported that he gradually became aware of his inescapable duties. "Catholic thought and your conscience teach you to make amends for the past, and that can only be done in one way."

Mr. Budenz then described his interviews with the F.B.I. and his participation in investigations of Communist activity whenever he was subpoenaed. He did not wish to be in the public eye, he wrote, and such appearances were a penance for having been associated with Communism.

"Every ex-Communist who becomes a Catholic soon learns that peace of soul is won by resisting evil," he said.

"This is why the Catholic Church is the natural home for the ex-Communist. From it alone will he come to understand the necessity of penance."

Thanks To Mild Winter

Foundations Laid At Site For New South Bend High School

South Bend—Thanks to a mild winter thus far, work on the new South Bend Catholic High School has been progressing better than expected, the Rt. Rev. Msgr. John S. Sabo, dean of the South Bend deanery said this week. Msgr. Sabo said there are high hopes that the building will be completed in time for the September school term.

Since temperatures have been above normal and little snow had fallen up until this week, the foundations have been laid since the excavation was started last October. Basement walls are now up to the first floor level and progress is very evident at the site on Angela boulevard and Dixie Highway North. The site is just across the highway from the University of Notre Dame golf course.

General contractors for the school are Peter Schumacher & Sons, Mishawaka builders. Additional sub-contracts are being issued from time to time although at this state of operations, masonry is still the chief work being done.

Msgr. Sabo said he hopes the school will be sufficiently completed by next September so that the boys' section can be opened.

Behind The Footlights

A Tip Of The Hat To St. John Drama Club

By WILLIAM THESPIAN

The Academy Awards, the New York Drama Critics' Awards and the Pulitzer Prizes, much sought-after honors by all in the theatre world, will be presented some time during the next few months. The St. John Drama Club of Whiting beat them all to the punch.

During the final week of 1952, the Drama Club held its 5th annual Benedict Awards dinner. At that time "Bennys" were presented to seven members of the organization for their fine performances in the three productions given by the club during 1952.

The Benedict Awards dinner dates back to November, 1948. At that time, Mrs. Ray Sabol proposed that the club have an award dinner patterned after Hollywood's presentation of Oscars. At this dinner Benedict Awards, named for the late Rev. Benedict Rajcany, first pastor at St. John the Baptist church in Whiting who started dramatics in the parish, would be given to deserving St. John actors for outstanding dramatic talent.

A tip of the hat to all those who are responsible for the founding and continuance of the Benedict Awards.

That the Benedict Awards are a good thing is a fact that needs no proof. That they are a step towards a fulfilment of the principles embodied in the Legion of Decency is a fact that is easily overlooked.

In the semi-monthly classification of the latest motion pictures by the Legion of Decency a needless emphasis is placed on the negative. We approach the list looking for those movies which we shouldn't see. Consequently, the whole field of operation of the Legion of Decency is taken for granted as being negative. We are constantly reminded "not to see" such a picture; we are never urged "to see" such a picture.

The St. John Drama Club is constantly presenting entertainment which we should see. With its Benedict Awards, the club honors not only that which is morally good, but that which is artistically excellent.

Congratulations to this year's winners of "Bennys." Congratulations also to the St. John Drama Club for giving the residences of the Calumet area good entertainment which is artistically excellent.

A Tip To N. D. University Theatre

Now this writer would like to offer a challenge to the St. John Drama Club. If the University Theatre at Notre Dame should happen to be within earshot, the challenge is addressed to them also.

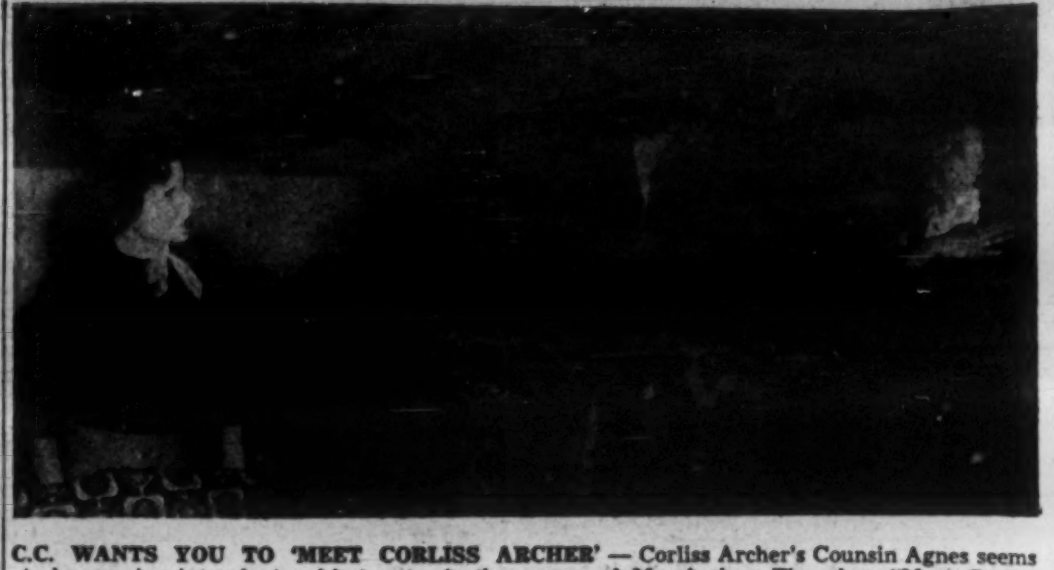
Both organizations have proved their worth by their fine productions. They have developed an interest in the theatre which is healthy and encouraging. But both are sorely lacking in one important element which is vital to the overall worth of each organization. So far, neither has present any original works for production.

The development and encouragement of young playwrights is the duty of every good dramatic group. Every year, the University Theatre closes its season with the annual student musical. Although this year's musical will be eagerly anticipated because of the influence to be exerted on it by the present group of directors, the N.D. student musical usually ends up as a year's-end release of pent-up scholastic emotions. Lately, the musical has concentrated on more universal themes, but why all the creative effort on the musical. What about the straight play?

Naturally, we would be more apt to see an original play presented by the University Theatre. It is situated at a seat of learning where special emphasis can be given to playwriting. It can be considered part of the scholastic effort. Still, we urge the St. John Drama Club to give special consideration to any original play which might come their way.

Along these same lines, here's a hint to the University Theatre. Every year at the Notre Dame commencement, the Mitchell Memorial Award for Playwriting is presented to the student who submits the best original play to the Department of English. This award was founded in 1828.

A little research through the previous award-winners might prove profitable. Since that time there must be one manuscript which, besides being a piece of literature, is a play. And a play is not a dramatic work until it is put on a stage and acted.



C.C. WANTS YOU TO 'MEET CORLISS ARCHER' — Corliss Archer's Counsin Agnes seems to be running into plenty of hot water in the person of Mr. Archer. The play, "Meet Corliss Archer," will be presented by the Fort Wayne Central Catholic high school Dramatics Club at the Civic Theatre, Saturday and Sunday. Shown above (left to right) in this mild melee from the play are Dorothy Daley as Corliss, Jack Speath as Mr. Archer and Elsie Hathaway as Cousin Agnes.

Fort Wayne C.C. Dramatic Club To Give 'Meet Corliss Archer'

Fort Wayne — "Meet Corless Archer," a light comedy written by F. Hughes Herbert is the play selected by the Central Catholic high school Dramatics Club to be presented at the Civic Theatre, Saturday and Sunday, January 17 and 18. Bob Storey, announcer from Station WGL, will direct the play.

The title role will be played by Dorothy Daley, and that of her best friend, Mildred, by Maryellen McKeeman. Don Nommay plays the object of all their attentions.

Mr. and Mrs. Archer will be played by Jack Speath and Sue Hipskind, and their next-door neighbors will be portrayed by Keith Fredericks and Pat Batchelder.

Other members of the cast include Carol Taylor, Elsie Hathaway, Bonnie Horn, Gerry Gerald and Carol Tancey.

Corliss and her best friend enter into a number of schemes to keep the boy next door interested in Corliss. A visit from an unpopular cousin, the appearance of the femme fatalle and sickness all do their best to upset Corliss' plans.

Production manager is Pat Batchelder. Tom Devine is stage manager. Tickets are being handled by Dale Zinn, Mary Arnold and Gloria Ferraiolo. Dorothy Till is publicity manager.

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For 'Arsenic And Old Lace'

St. John Drama Club Makes Window Seat To Hold Corpse

Construction of a window seat large enough to hold a corpse, the assembling of unusual props, and the building of a marquee to help publicity were some of the major problems confronting members of the technical staff of "Arsenic and Old Lace."

The highly amusing three-act comedy will be staged Saturday and Sunday evening, January 24 and 25 at 8:15 p.m. at the Whiting Community Center by the St. John Drama Club of Whiting.

Marion Gallant acts as right hand person to her husband in her capacity as production manager. Ed Gallant, two-time Benedict Award winner for outstanding dramatic ability, directs the Whiting troupe through the fast-paced comedy.

John Gazda heads the scenery committee. The set which depicts the Brewster parlor remains the same for the entire three acts. The unique floor plan called for a window seat large enough to hold a body built just under a six-foot high window which must have movable doors.

Mrs. Arthur Miller and Mary Grenchik, working on Costumes, were required to procure styles dating back to Victorian Days, policemen's uniforms, clerical garb, and Teddy's African safari outfit.

Dorothy Bodney and Dorothy Vidovich, ticket co-chairmen, announce a special student rate for Saturday night's performance. Reservations for the comedy will be taken the week of January 18.

Ted Molson, publicity, is working on a special marquee to be set up opposite the St. John Church. The marquee will be used to advertise all plays and special activities at the parish.

Pope Honors Industrialist

Cincinnati —(NC)— Walter E. Schott, Cincinnati industrialist, has been named a Knight of the Order of St. Gregory by His Holiness Pope Pius XII for his work in "promoting the welfare and growth of the Catholic Church." He is the 10th layman of the Cincinnati archdiocese to receive the honor.

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By REV. RICHARD GINDER

Anointing is the most venerable ritual the Church knows. She remembers the anointing of King Saul by the saintly Samuel, the anointing of David and the prophets of the Old Law. In obvious parallel, her Founder, the Incarnate Son of God, was known as "The Christ," a Greek word meaning "The Anointed One." And in the Christian dispensation, even aside from Confirmation, kings and emperors have been anointed by the chief bishops of their land at the time of their coronation.

The use of oil for Confirmation is especially significant. For it is oil that heals—that softens the hardest substance—that makes for quickness of notion—that nourishes—that comforts tired limbs—that gives light!

"I sign thee with the Sign of the Cross," proclaims the bishop, "and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost."

The Christian arises and faces his bishop, clad now in the royal armor of Him who alone can make service a title to rank.

Henceforth the Christian will ride forth against the forces of wickedness, a full-fledged soldier of Christ. Have you been confirmed? Then never forget the dignity of your lofty state.

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Reader Urges Nation-Wide Crusade

To Bring World Back To God And Insure Peace

Editor:

I AM the editor of a Northwest Labor publication who is much impressed by your use of a quotation from an address delivered by Benjamin Franklin at the Constitutional Convention in June, 1787. Let me make these recommendations:

1. Acquaint all Americans with the fact that Benjamin Franklin persuaded members of the quarreling Continental Congress of 1787 to beg God's blessing on their work, as they had done in the past when they were fighting for their very lives at the inception of the Republic.
2. Draw a parallel between political chaos of the Continental Congress of 1787 and Korean truce talks.
3. Urge every God-fearing American to send a message to the proper authorities begging them to let our representatives on the truce teams know our will regarding the use of prayer before each peace session.
4. Prove by history that God grants wisdom to those nations who ask His blessing through their representatives.

Reasons For Crusade

1. Despite the best intentions and skill of the new Administrations, peace will not be achieved with either diplomacy or force.

2. Russia is thought by many to be eager to continue the war because:

A. The Chinese are doing the fighting for her.

B. A weakened China will be easier for Russia to control.

3. There are people on both sides, unfortunately, who, for selfish reasons, are quite willing to live in a blooded economy.

4. As Christians we cannot expect the blood of martyrs to do the whole job of quick conversion.

5. If the few Christians in the Orient are completely wiped out, we will have an antagonistic, atheistic continent against us, which has long seethed under the injustice of the "white supremacy" policy

Continued on page 15

Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — Religious Section

Vol. XLI — HUNTINGTON, INDIANA, JANUARY 18, 1953 — No. 38

Make This A Day Of National Prayer

Beg God's Blessing On Our Nation As New President Takes Office

OUR country observes a National Thanksgiving Day in keeping with the first Thanksgiving observed by the pilgrims after their first harvest in this country in the year 1621. But special Thanksgiving Days have been ordered by Presidents of the United States, beginning with George Washington, during the Revolutionary War. Washington and the Continental Congress promulgated several days of Thanksgiving.

On October 29, 1781, the Father of our country ordered a day of thanksgiving after he won a victory over Lord Cornwallis and the British Army at Yorktown.

While recent Presidents have kept up the traditional November Thanksgiving Day by special proclamation, they have not ordered any other days of thanksgiving, nor have they called the people of the nation to prayer, except under pressure.

During the Civil War Abraham Lincoln, in a most humble spirit, besought the people of the United States to observe not only a day of prayer but also *of fasting and repentance*—on many occasions.

Anyone who has a live spark of religious faith knows that this is what Almighty God is waiting for before He sets things right in the world. It is easy to pray, but the Lord wants prayer preceded by sincere repentance and resolutions of amendment.

Some time ago our new President-elect Dwight D. Eisenhower declared himself as follows: "This is what I found out about religion: it gives you courage to make the decisions you must make in a crisis, and then the confidence to leave the result to a Higher Power. Only by trust in God can a man, carrying responsibility, find repose."

Before taking his oath of office next Tuesday the President-elect and Mrs. Eisenhower will attend a special service at the Presbyterian church in Washington. The purpose of this special service is for prayer and the blessing of God on his administration.

The new Secretary of State, John Dulles, is a religious man, having been one-time President of the Federal Council of the Churches of Christ in America. His son, while attending college at Harvard, joined the Catholic Church, and is now a member of the Society of Jesus. He has not yet been ordained a priest, but is presently teaching at Fordham University.

If there be religion in the hearts of our President and of our Secretary of State, the two chief men in our government who deal with foreign powers,

Continued on page 15

Our Weekly Chat With You

Dear Readers...

A renowned French author had the following to say about the Catholic Church:

"Though it (the Catholic Church) alone has lived through all Christian history, it least affects antiquarian pomp—knowing no difference between what has been and what is; and in its retreat from the movement of the world being hardly conscious of the lapse of time. Itself the sacred enclosure of whatever is divine and supernatural on earth, it has no problems to solve, no legitimacy to make out, no doctrine to prove; but simply to live on and witness of the grace it bears"—Dr. Martineau in "Seat of Authority in Religion," pp. 170-71.

Cardinal Manning, the scholarly English convert to the Catholic Church from Anglicanism, was converted by the observations made by Dr. Martineau. We do not mean that Martineau's book converted him, but only that he also made a thorough, independent study of Christianity from the time of its origin and arrived at the conclusion that "Catholicism and Christianity were identical."

Well-meaning non-Catholics, less informed, have been taught and honestly believe that the Catholic Church had drifted from Christianity. But another great English scholar, Cardinal Newman, who also became a priest and was elevated to the rank of Cardinal, probably the most prolific and erudite writer of the last century, became a Catholic, precisely because he had made a special study of Primitive Christianity and found that it was no different, in any essential, from the Catholic Church of today. He found that the early Church had all seven Sacraments; that it had the Mass; that it recognized the supreme authority of the Pope

Continued on page 4

For High Schools And Discussion Clubs

Subject: St. Peter's Chair In Rome

READ the following article carefully and then turn to page seven for the Panel Discussion of the subject treated.

Articles to be published in this space and on page seven during the coming months will follow the Liturgical Year. Pastors and teachers are asked to recommend these features to discussion club members and to make them the text for discussion in the classrooms.

PETER, who was selected by Christ to be His first vicar or successor, selected Antioch as his first See. Had he remained there until his death, the second Bishop of Antioch would have been his successor. But Peter felt that he should move into the center of the Roman Empire which ruled over most of the then known world, including Antioch, all of Palestine and all of the Near East. Peter died as Bishop of Rome and from that day on his successors have lived in Rome with the exception of a part of one century when they were taken by force into France. President Washington ruled from New York, but the seat of the United States government was later moved to Washington, yet, no matter where Washington lived, all his successors have been Presidents of the United States. On February 22 the Church observes the feast of St. Peter's Chair at Antioch, and until the year 1558 celebrated its establishment at Antioch and later at Rome by a single feast.

DOVES OF PEACE—Pope Pius XII holds two small doves presented to him by members of the Third Order of St. Francis during a special audience granted by the Pontiff. A "small-fry" (left foreground) peers around the Pope for a better look.

But because the greatest obstacle to the acceptance of Protestantism in Germany, in England, in Switzerland, was the centuries-long contention that the Bishop of Rome was Christ's Vicar, historians were asked by the heads of State Churches to re-write history. Among other things, they were to declare that St. Peter was never in Rome, and hence did not die there. This led Pope Paul IV to restore, in the year 1558, the ancient feast of St. Peter's Chair in Rome and designate the 18th of January as the day on which it should be observed.

But every historian of note today ridicules the idea that St. Peter did not live in and govern the Church from Rome. There is just too much evidence presented by the early Christian writers and recorded in the General Councils of the Church held in the first centuries.

St. Ignatius of Antioch, who died in the year 107, mentioned the names of St. Peter's successors in Rome throughout the first century; St. Cyprian mentions the names down to his time in the third century; St. Augustine recorded the order of their succession down to his time in the fifth century. From

Continued on page 7

Marks 50th Anniversary

CDA Sponsors New Radio Rosary Series

As a tribute to God, His Blessed Mother and the nation they so valiantly serve, the Catholic Daughters of America, in observance of their Fiftieth Anniversary, have brought into being a new radio series which will prove a powerful spiritual stimulus to the families of America and the entire world for years to come.

"The Story of the Holy Rosary" is a series of fifteen half-hour radio programs, each one telling the story of one Mystery of the Rosary. The finest talent of stage, screen and radio was enlisted and cooperated to make this one of the most beautiful and inspiring series of programs ever to be heard on the air. The music, drama and recitation of the individual decade will furnish listeners with material for meditation that will last a life time.

"The Story of the Holy Rosary" was produced in co-operation with Father Patrick Peyton's Family Rosary Crusade and Family Theater, and represents the genuine and whole-hearted interest of the 200,000 members of the Catholic Daughters of America. Through the creation of this radio series, the C. D. of A. establish a great step in the invaluable work of encouraging family prayer and the practice of the daily family Rosary among families throughout the world.

The new program will be broadcast by every major network in the United States. In weeks following, the major networks will assign selected broadcast times to the programs in the series.

The coordination between the Catholic Daughters of America and the Family Rosary Crusade and the bountiful participation of a score of stars, musicians and technicians have combined to bring to the homes of America not only a program of lasting beauty, but also a spiritual influence that will be valued and cherished in every home in America.

SHOES FOR THE WORLD'S NEEDY FAMILIES—There are 277 pairs of shoes in the above photo which were turned in at a N.C.C.W. party in South Bend. Mrs. Thomas Arch, Jr., treasurer; Mrs. Stanley Przybylinski, president, and Marie Kleinkof, Catholic Chairities chairman, packed and shipped the shoes.

To Take Over Abbey

London —(NC)— English Benedictines are to take over Bindon Abbey, Dorset, West England, home of the Cistercians from 1172 until the dissolution of the monasteries at the Reformation 400 years later, it was announced.

NODL Chairmen And Pastors To Hold Meet In South Bend Jan. 21

South Bend — An important meeting of all pastors and N.O.D.L. chairmen in the South Bend deanery will be held in the clubrooms of St. Patrick's church, 309 South Taylor Street, South Bend, at 1:30 p. m., Wednesday, January 21.

The Rt. Rev. Msgr. John S. Sabo, dean, urges all pastors to attend this meeting. If a parish does not have an N.O.D.L. chairman, the regular parish representative is urged to attend this meeting.

Gary Deanery

Fraternal, Civic And Religious Groups Must Deal With Delinquency Problem

By MRS. CLEATUS L. GUNDY

It is up to fraternal, civic and religious groups to analyze and propose legislation to deal with the problem of juvenile delinquency, Judge Fred Egan told members of the St. Mary of the Lake P.T.A. council this week at the church.

Judge Egan said a constructive program is needed. The factors involved are religious, economics and health, he said. The majority of juvenile delinquents come from broken homes and bad housing areas, he pointed out.

The underprivileged child develops anti-social tendencies. Combatting the problem is a community and state concern, but organizations must push for better recreational facilities, the speaker declared. He advised the group to keep the child actively engaged and give him the religion, love and affection he needs at home.

The fourth district meeting of the N.C.C.W. was held in St. Mary's Church in Crown Point. Mrs. Peter Levenda, deanery war relief chairman, urged contributions of shoes—particularly large sizes —for Korean relief packages.

Election of new officers will take place at the April meeting in the Immaculate Heart of Mary Church at Independence Hill. The next deanery meeting, on March 17, also will be held at this parish.

Archbishop Scores Proposals For Easier Divorce In Australia

Melbourne, Australia —(NC)— Archbishop Daniel Mannix of Melbourne, in a public address here, criticised what he said were proposals being made to extend facilities for divorce in Australia.

Declaring that "I am informed that Federal legislation is contemplated which would increase the facilities for divorce," the Archbishop said he hoped that the government "will pause before it does anything whatever to make it easier for people to get divorces."

"No government, Federal or State," he declared, "has any right whatever to pass a law which would be in conflict with the natural law that God implanted in the souls of men, or with the laws that Christ, the God-Man, promulgated while He was here on earth. One of these laws is that what God hath joined together no man can put asunder."

FORT WAYNE SODALITY ELECTS NEW OFFICERS — Shown above are the new officers of the Rosary Sodality of the Sacred Heart Church, Fort Wayne. Left to right are: Mrs. Carl A. Alter, president; Mrs. Mildred Blauvelt, vice-president; Mrs. Jack Waltke, treasurer, and Mrs. Martin Farmer, secretary. Mrs. John Moran is the retiring president. — Fort Wayne News-Sentinel photo.

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This Week's Convert Story

One Woman's Story In Pursuit Of Truth

ELLEN MONTGOMERY

THIS story carries me back almost thirty years to a day when I answered the door bell at old St. John's. A University of Illinois student had come to enlist my aid in her search for divine truth. She proved an apt pupil, with a spiritual sensitiveness and a willingness to follow the truth whithersoever it might lead her.

Hers is a model Christian home in which God and His angels hover: It is replete with peace, love and happiness. Her story, told with simple grace and beauty, mirrors alike the writer's winsome smile and her deeply spiritual nature and will bring a glow of happiness and inspiration to every reader. Recalling those halcyon days of long ago, I sigh with Horace, "Oh! How the fugitive years have flown!"

The story is taken from Father John O'Brien's book "Paths to Christ," published by Our Sunday Visitor, $1.50.

THINGS happen in a most unexpected fashion in this world. I guess that is why they say, "Every man has one story to write—his own." The Great Dramatist adds such unexpected climaxes to even the most obscure existence.

Sometimes it is a chance meeting as one turns an everyday corner, or again the sudden shrill ring of the phone, that changes a whole course of events — even a complete life story. With me, destiny arrived in the morning mail. At first glance the letter looked like all of daddy's others, and I automatically put it on top as I brought mother the little stack of mail.

But this missive was loaded with high voltage news for the whole family. Daddy was away on a business trip and I had just learned that it would be necessary for him to spend several months next winter in a distant section of the country. Naturally he wanted the family to join him, but he and mother both questioned the advisability of interrupting my junior year in high school. The younger children could make the change more easily, but perhaps I should go to boarding school.

This opened a whole new avenue of adventure. My fertile imagination had been well fed by the long series of "Betty Wales" sagas depicting dormitory life as just one midnight feast after another. I spent many hot July hours picturing my rosy future and writing for catalogues. The school directories of current magazines furnished a broad choice and I slighted none of them. Catalogues began arriving from schools in the foothills of Virginia right on down through the gulf coast and up through the middle west. After much meditation Ward Belmont received my final vote. I can still remember the layout of their advertisement that summer, with the attractive young girl so properly mounted on horseback all ready to follow the hounds.

My parents gave due consideration to my high stack of pamphlets and then announced that they thought it would be best for me to matriculate in an academy very near my father's sister. The school was a convent, and my aunt, whom I had never met, was a nun. Daddy explained that the Sisters who devoted their whole lives to teaching, without worldly distractions, were undoubtedly the best instructors. And since Aunt Jane was at the motherhouse, I could see her occasionally and be less lonely.

This was a great departure from my Protestant home surroundings. We had been gently but strictly reared among a circle of ardent Congregational relatives and friends. In fact this was to be my first contact with my father's early background of Catholicity. To be sure, members of his family had visited us from time to time and they had always gone to Mass on Sunday at about the same time we set out for Sunday School. But since my father had not gone to Mass since the far away years when he attended a large secular university, religion was passed over lightly in general conversations. At this juncture in my life I had never heard the Catholic Church discussed and was quite unaware of any type of bigotry.

In fact, I can't recall any religious discussions in the busy weeks that followed. With the long list of uniforms, bedding and general equipment to prepare, the rest of the summer flew by. In mid-September mother took me on the first lap of my journey where I changed trains and joined a group bound for the same school. My heart sank as I waved "goodbye" to mother through the train window and saw that she, too, was smiling through tears.

Perfect Introduction

All of my preconceived notions of boarding school life forsook me as we settled down to school routine. Here was no setting for midnight spreads and all of the gay escapades that filled Betty Wales' happy existence. But as the months went by I began to feel the deep serenity of life in the Convent. I had felt God's nearness always, but here He seemed present in a very special way. It was a perfect introduction to Catholicity. The beauty of the Sisters' lives and their evangelical enthusiasm for their teaching was inspiring to see, even at sixteen.

The part religion played in the girls' lives amazed me. To be sure, I had frequently attended four church services on Sunday and occasionally a mid-week prayer meeting with grandmother. But these girls arose at the crack of dawn day after day to attend Mass. Yet when I joined them at breakfast, our conversation was a matter of course mixture of all the usual teen-age jargon. We all had much in common. Occasionally they would refer to novenas and special litanies, and gradually I learned they were making a whole circle of heavenly friends about whom I knew nothing.

Then one day I received a daintily wrapped gift from Aunt Jane. Her note quoted Wordworth's tribute to Mary, "Our tainted nature's solitary boast," and the package contained a beautiful rosary that she had been given on her silver jubilee. I put it in my top drawer and wondered whether I should accept it, since I had never said a rosary and probably never would.

On All Saints Day I made my first call upon my aunt. We had had a number of telephone visits. But the motherhouse was several miles away and one needed a-free day to make the trip. Aunt Jane proved a reassuring link between school and my family, both of which we discussed at length.

In early December I contracted a virulent sort of influenza. On the Feast of the Immaculate Conception I remember some of my white clad classmates coming to my door with a Spiritual Bouquet. My whole class had offered their Holy Communions that I might speedily recover.

This was the first time I had realized what Holy Communion meant. To be sure, at home we had gone to a Communion Service every three months in memory of Our Lord. But it was pledge of faith, not the receiving of the Real Presence—not the receiving of Our Lord Himself! This seemed too great a privilege to understand.

The Christmas holidays came along before I had recovered sufficiently to be allowed to travel. For various reasons several other girls remained at school. Everything was done to make our stay a happy one. In looking back I wonder if even the unexpected and unwelcome "flu" germ may not have been sent my way by God to let me observe more intimately the beauty of the Catholic rites.

But this observation was most impersonal. I was still a good little Congregationalist until the Spring Retreat. Then Father John Robinson, S.J. lead the whole school through three days of the most inspiring meditations. Much of what he said I could use in my own life. But when he described the joy and the grace Our Lord brought in Holy Communion, I realized how much I needed and wanted to receive Him.

As the retreat closed, I talked with Father Robinson. He advised me to write to my parents, and with their approval, to become a Catholic at once. If my family refused their consent, he advised me to complete my education and then take the step.

I tried to capture on paper all of my fresh enthusiasm for Catholicism and sent the letter off special delivery to mother and daddy. I also confided in Aunt Jane and my favorite teacher. It was decided that I should study some Christian doctrine while I waited for word from my family.

Only now, as the parent of three teenagers, can I realize how startled my parents must have felt as they read my letter. They had felt me too firmly rooted in my childhood creed ever to consider such a change. In their reply they urged me to take no steps until I returned home. Then they told me how deeply they disapproved and that as long as I was at home I must not become a Catholic. There wasn't the slightest evidence of bigotry as they remonstrated with me—just firm disapproval that one of their children should break the family bond of unity and depart from the church of her childhood.

Inner Peace Remained

I tried to state my case more eloquently when I went home in June, but I was completely unsuccessful. From that time on I attended secular schools. But the inner peace and inspiration I had gained in the beautiful little Chapel of the Sacred Heart did not desert me.

It was not until I transferred to the University of Illinois in my junior year that I once more had an opportunity to kneel before the Blessed Sacrament and attend Mass. Kind Providence again lent a hand right in the middle of "Rush" week. I learned in the general chit-chat over the teacups at one of the sorority parties that their president was a Catholic. I happily accepted their bid to pledge and began attending Mass with my new sorority sister.

No matter which Mass we attended, St. John's Church was overflowing with students even kneeling in the aisles. That wasn't difficult to understand as I listened to Father John O'Brien's sermons. This was, indeed, a college church, and he brought the warmth and beauty of Catholicism into the midst of our secular surroundings. At the close of each service he was waiting at the front door of the church with a personal greeting for each one. I soon realized that he knew his flock and that they each treasured his friendly greeting.

This warmth of spirit made it easier for me to approach Father O'Brien when the way suddenly opened. We had just returned from Christmas vacation and I was covering my usual Illini beat. I was a cub reporter for the student daily paper. On my daily round I saw a Mr. Williams, head of the Teachers' Placement Bureau. Frequently he had a story for me and once I confided to him that I, too, hoped to teach. He evidently remembered this and greeted me with the news of a vacancy in a small high school in southern Illinois. Again kind Providence seemed to be taking a hand. Though no suggestion had been made that I leave the University, my father's business had suffered serious reverses. Perhaps this was the very time I had been anticipating! If I could secure the position I could ease the family budget and be free to accept Catholicism possibly without such great disapproval.

I applied for the position and after two weeks of correspondence and many prayers I received the appointment. With mixed emotions, I relayed the news to my family.

Next I went to call upon Father O'Brien and received the kindest of welcomes. In the brief time left he gave me several periods of instruction and then, with my sorority sister as my sponsor, Father baptized me. The next morning, on the feast of St. Paul, January 25th, I made my first Holy Communion. That noon I departed for my first teaching post.

First Problem

It was dusk as I alighted from the train and found my new principal and his wife there to meet me. They kindly piloted me about in search of a room. When that problem was solved they took me home to dinner. Little did they realize that they were giving me one of my first religious problems —steak on my first Catholic Friday. When they observed that I was enjoying everything but the meat, they asked a question omitted in their correspondence, "Are you by any chance a Catholic?"

"Oh yes," I assured them in tones I hoped sounded like a veteran. At that moment the last thing I wanted was to have anyone discover my infancy in the faith.

But at that moment their ears were incapable of discerning any such nuance. They were visualizing the militantly Protestant school board which had never before hired a Catholic teacher. In their next breath they quite frankly told me so. There was only one Catholic family in the whole community!

They felt responsible for the situation because the principal had volunteered to hire the new teacher, since the school board's first choice had proved so uncooperative and lacking in discipline. And now, poor man, he'd hired me!

Continued on page 14

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RIGHT or WRONG

Editors' views on current events and others' comments

Spread The Idea

ON December 22 President-elect Eisenhower, speaking in New York, observed: "We must be strong first in our spiritual convictions . . . If we are going to win this fight, we are going to have to go back to the fundamentals. If we can be strong enough to sell ourselves this idea at home, we can win this ideology in war."

He continued: "It is my conviction that the great struggle of our times is one of spirit. It is a struggle for the hearts and souls of man—not merely for prosperity or even merely for power."

Then he observed that in a conversation with the Russian General Zhukov he tried to convince him that our form of government is founded in religion, that it has no sense unless it be founded in a deeply felt religious faith.

We hope that this idea will be broadcast to the American people at frequent intervals during this year. Our media of publicity, the radio, television, the theatre, have not been doing the service they should in seeking to keep our country spiritual. (See leading article on page 1).

The Reds Are Now Persecuting Jews

GEORGE E. SOKOLSKY, in his column of December 15, 1952, confirmed what we have written many times, namely, that the rulers of Russia going back many decades were hostile to the Jews.

Twenty years ago, when the question was asked "Why did so many Jews in Russia become ardent supporters of Bolshevism at its beginning?", our answer was, and still is: "The Jews had been a downtrodden people under the Czars, who also ruled the Russian Orthodox State Church. When the last Czar was overthrown, and a new polity was inaugurated, according to which all citizens of Russia would supposedly be placed on an equal plane, it was natural for the Jews to take advantage of their new opportunity."

But Stalin has gotten rid of practically all the Jews who were placed in high positions originally. When he signed the pact with Hitler he made no protest against Hitler's anti-Jewish policy. In fact probably the largest Ghetto in the world was and is in Russian territory.

As Sokolsky remarked, Communism is hostile, of course, to all religions.

There are some who believe that the latest purge of Jews in Communist-controlled countries is to win over the Moslem world constituted of several hundred million people. As you are aware, the Jews and Moslem Arabs do not get along very well in Palestine.

During the past month there was held in Munich an appreciation demonstration to the late Cardinal Faulhaber for having defended the Jews against the Hitler persecution. At that time Hitler and Ludendorff were operating in Munich and starting their campaign against the Jews. The Cardinal of Munich took to the pulpit and in his Advent sermons attacked Hitler and defended the Jews. The Cardinal had taught Old Testament Scripture in the Seminary as a priest. On New Year's Day following these Advent sermons the Cardinal preached a sermon on Charity, and called on his people to extend that charity to everybody and, at that particular time, to the persecuted Jews.

Why Are Jews Not More Friendly?

One thing has led many prominent Jews to surmise that the Catholic Church was hostile to their race, and that is the use of the crucifix. Some years ago we had correspondence with the gentleman who owned the Sachs Department Store in New York and discussed this subject, also with Rabbi Stephen Wise.

Theoretically one would suppose that the wide use of the crucifix would be just so many reminders that the Jews were responsible for the crucifixion of Christ. But the use of the crucifix has an entirely different connotation. It is to remind people in their homes and in the classrooms of parochial schools that the Person represented on the cross was all mankind's greatest Lover, and He happened to be a Jew. He spent His whole life among Jews; taught in their synagogues and in their Temple in Jerusalem, and had such a following among them that the clerical political leaders in that country became jealous of Him, and plotted His death in secret. These Rabbis did not represent the people, who actually loved Christ, many thousands of them following Him for three days without eating.

When it was declared that Christ should be tried during the Passover, His jealous enemies expressed the fear that if that were done there would be a "tumult among the people." Hence Christ was tried by night. If a large crowd had formed before the trial was over, and clamored for Christ's crucifixion, it was due only to the planting in the midst of the mob, men handpicked by the Jewish High Priests to provoke such clamoring.

In the Know-Nothing days mobs were formed in several eastern cities, notably Philadelphia (supposed to be the city of "brotherly love") to stir the people up against Catholics. This resulted in the burning of churches and convents. We often speak of "mob psychology" even today, and it is easy to create that, but it does not represent the people as a whole.

Anti-Catholicism

There is presently an organized movement against the Catholic Church founded and promoted chiefly by a few Protestant clergymen who certainly cannot themselves believe the charges they raise in order to create a state of prejudice against Catholics as others have against Jews. They have been corrected too many times honestly to believe that the Catholic Hierarchy wants all-out support for the parochial schools; that it negotiated first with President Roosevelt and later with President Truman to have a representative at the Vatican; that Catholics are working for union of Church and State.

This paper exposed many of those leaders, and we have told over and over that the Bishops have never said more on the school question than that it was lamentable that children attending public schools do not receive any religious instruction; that children in non-public schools, constitutionally approved, are entitled to protection on the highway in the interests of safety, and are entitled to health services as other children are; that the principle is right that if non-public schools use the public school curriculum and teach it efficiently, they are entitled to support by money contributed by the parents of the Catholic children towards the common school fund.

That is the principle. But practically the Bishops have never made an appeal for public funds for the support of parochial schools, and we know that most of them would not accept such support if it were offered to them.

The Church-State idea has also been treated as a theory, but never advocated by any Bishop of the United States in practice. The theory maintains that the Church and State, both serving the same people, should cooperate. But there is not a Catholic in our whole country who would dream of having the American State united to the Catholic Church.

It Isn't Honest

The further circulation of these falsehoods is not honest. Catholic observers could easily prove that Protestant clergymen have considerable control over the public schools. They address annual conferences of school teachers; they deliver most baccalaureate sermons; and many of them are teachers in public schools, especially in the south.

Theoretically Catholics would have a greater right than Protestants, especially in the north, to have something to say about the conduct of public schools, because they carry a much heavier tax load than Protestants. In the fifty largest cities of the United States Catholics have a membership of 20,000,000 as against about 7,000,000 Protestant affiliates. Evidently these 7,000,000 Protestants do not pay more for the operation of the public schools than the 20,000,000 Catholics.

The campaign of propaganda against the Jews in Russia and Germany and the campaign against Catholics in the same countries should really bring Catholics and Jews closer together. Hugo Valentin, the Jewish author of the work entitled "Anti-Semitism" distinctly declares in effect that "throughout history" the Catholic Church has been the Jews' best friend, despite some ill-treatment suffered at the hands of the Inquisition in Spain four and one-half centuries ago.

The greatest Christian defenders of the Jews in Germany, Austria, England, France, have all been Cardinals of the Catholic Church; and informed Jews admit that they were never disturbed in the city of Rome but rather befriended by the Popes.

There has never been any justifiable grounds for persecution of one group by another, but irreligious rulers have persecuted both Catholics and Jews and some of the Reformers of the sixteenth century openly advocated war on the Jews as they did on the Catholics.

Hence in this particular case the truth is that the accusers are the guilty ones.

They Are Divided

Officers of the American Jewish Congress have been outspokenly anti-Catholic and also have cooperated with the professional enemies of the Catholic Church. On the other hand the officers of the American Jewish Committee has been quite friendly.

In the November number of the Commentary, a Jewish organ, Will Herberg demonstrated that he had a fairly good grasp of the Catholic mind in relation to the school question, namely, that it cannot help but produce a "secularistic mind," and he quotes the President of the Union Theological Seminary as follows:

Unless religious instruction can be included in the program of the public school, church leaders will be driven increasingly to the expedient of the Church-sponsored school.

He also points out that:

It is a matter of historical fact that nothing in the minds of the Founding Fathers nor in the thinking of the American people throughout the nineteenth and twentieth centuries did the "separation of Church and State" imply unconcern with, much less hostility to, religion on the part of the government.

He quotes the Northwest Ordinance which provided that "religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Note the order of importance of the subjects of the school curriculum, "religion, morality and knowledge."

He quotes a passage from Thomas Jefferson which is in complete contradiction to what the Supreme Court decision placed in his mind. That "wall of separation" culled from the context of one utterance of Jefferson should be interpreted by this utterance: "The relationship which exists between man and his Maker, and the duties resulting from those relationships are the most interesting and important to every human being and the most incumbant on his study and investigation."

Herberg writes about the jealousy of Protestants, of the fear of Protestants that the Catholic Church will reach an ascendency in this country and observed:

The only unity of which American Protestantism seems capable, it has been sadly noticed, is unity against Rome,"

and he quotes from "Social Action," a Congregational periodical (May, 1952) as carrying this passages

The psychological basis of much of American Protestantism lies in a negative rejection of Roman Catholicism . . . The one emotional loyalty that of a certain binds us together as Prot-

Continued on page 15

FORT WAYNE DIOCESAN EDITION OF

OUR SUNDAY VISITOR

With YOUTH Section

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GOD LOVE YOU

Most Reverend Fulton J. Sheen

AT the beginning of a New Year it behooves us to repaint on the canvas of time the one thing needful in our Catholic life, namely a spirit of sacrifice. As thousands of hands reach out that you might give, we pull our own hands back, lest you be left the poorer for the giving. You must be helped too, as well as others; you spiritually, they materially. When the heavenly Father gave His Son to this world, He glorified Himself as well as the world, for He thus restored men to sonship with Him.

The Apocalypse pictures Our Lord as the "Lamb, slain as it were, from the beginning of the world." Sacrifice is tied up with Creation, and Creation with the Cross. The pagans before the birth of Our Lord seemed to understand this lesson; for, over a thousand years before Christ, we read this letter of Amasis, King of Egypt to Polykrates: "I have never heard of a man who having been constantly successful, did not have a downfall in the end. Be advised then. Consider what you value most, the loss of which would most pain your soul; this go cast away, that it may never more be seen by you; and after this, if successes are not mingled with reverses, again have recourse to the same remedy."

Our Divine Lord more beautifully expressed the same idea: "If you wish to save your life, lose it." Sacrifice something to protect yourself from selfishness, to express thanks to God for the favors you have received, but above all to unite yourself more to the Lamb who was slain by intention from the moment that human freedom came into the world. We sacrifice ourselves in the Mass at the consecration when we offer our body and blood with that of Our Lord; we sacrifice ourselves through the day by surrendering something we like or want for the continuing love of Christ.

Since there are many causes for which you may make sacrifices, and since you are petitioned on all sides, you find it difficult to decide. Fortunately we have the words of the Holy Father to help us: "Charity to the Society of the Propagation of the Faith exceeds all other charities as heaven earth, and eternity time."

Your sacrifice to spread the love of Jesus and Mary to 1,100,000,000 pagans may be made by saying the World Mission Rosary, which we will send at your request and a $2 offering to the Missions, or by taking out an annuity with the Holy Father's Missions for which you may make inquiries at our office, or by doing without a luxury, or cigarettes, or a cocktail, or anything—just because you want to prove you love God more than yourself.

GOD LOVE YOU to Mrs. F. C. "Enclosed is $2 which I saved washing and ironing my two dresses instead of having them cleaned. I hope this little sum will help your wonderful mission work." . . . **GOD LOVE YOU** to D. A. McG. "Having received a raise in salary it has always been my desire to help the world missions. Enclosed is $10." . . . **GOD LOVE YOU** to R. E. B. "Enclosed is a check for $7.75 which represents a little promise of 25c for each day in October." . . . **GOD LOVE YOU** to the Senior Girls of S. H. I. S. for the mission jar containing $171.58 which they sent to the Holy Father's Missions . . . **GOD LOVE YOU** to C. J. C. for $60 which she sacrificed to send to the missions.

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.

STUDENTS GET PRE-INDUCTION COURSE—Some 400 students in 12 parochial high schools in Worcester, Mass. are receiving an unusual pre-induction course to prepare them for possible military duty. The course, called "The Military Contact Advisory Program," consists of lectures and discussions, given by former chaplains, priests, doctors, laymen, and Army and Navy officers. Bishop John J. Wright of Worcester is responsible for instituting the program in the high schools. Subjects covered in the program are: educational opportunities offered in the services, how the draft works, the benefits of ROTC, what Army life is like, and how the boys can best use their abilities in the service. In this photo, the Rev. Edgar Borque, A.A., headmaster of Assumption High School (right), and Robert H. Fouhy, director of the MCAP, discuss moral problems with some teen-agers facing induction.

Fake Reading

Did You Really Read That Book!

DANIEL A. LORD, S.J.

THERE are a few writers in the country who appear to have read everything that has ever been written. When they criticize a book, they compare it with all the other books ever written on the same subject. If they see a play, they can tell you every play that used a similar situation since Aristophanes wrote comedy. Maybe they are telling the truth; but maybe they are just showing off. I'm not sure.

A long time ago, I made up my mind that I'd never talk about a book I had not personally read. It seemed to me a combination of show-off and stupidity. If I claimed to have read a book, I was boasting a bit; and if I hadn't read it, I was sticking my chin out, my precious and glassy chin, far, far out waiting for a haymaker. For it doesn't take a very smart fellow to find out whether you've really read the book you claim to have read.

"So you read 'Tomorrow the Moon,' did you?" asks your smart friend.

"Yes, and thoroughly enjoyed it," you answer.

"How did you like the character of Stephanos in the middle of the story?" he asks.

And faker that you are, you give him a long and smart jumble of words to tell him how you liked Stephanos without having the slightest idea who Stephanos was. And he grins deep down inside. It happens that there is no Stephanos in the story, and he just asked you a leading question to find out if you'd read the book. Now he knows.

I had a good friend who was faking his way through an examination. "Why," the examiner asked him — it was an oral exam —"did St. Athanasius say that Rome was the focal point of divinity?" My friend told me what a learned explanation he gave of just what St. Athanasius meant; the only trouble was that St. Athanasius never said any such thing and the examiner was merely trying to show him up.

There are people who read books, wonderful people.

There are people who read the digest of a book, credulous people who think they read a book.

There are people who read criticisms of a book, usually with a synopsis and pretend they read it.

There are people who hear the name of a book or somebody discussing it, and right away start talking about it themselves. Fakes!

Years ago, Mrs. Joyce Kilmer told me of an adventure she had visiting in the house of a very wealthy lady. When Mrs. Kilmer had come to the city to lecture, the committee, to please the lady who craved lions for her hunting, and to make things comfortable for Mrs. Kilmer, struggling then to make a livelihood for herself and her brood of young children, parked her in the glorious mansion of this newly rich matron.

The dinner conversation was full of platitudes about books and writers; and Mrs. Kilmer listened while the lady told of all the authors she knew, had entertained, had invited to autograph her library, and who had submitted their manuscripts to her decision.

When she showed her guest to her bedroom, the hostess pointed to the table.

"There are all your books!" she said with a triumphant gesture. "I have a standing order with the publisher and as soon as they appear he sends them to me. Then I greedily read each one of them and if I like them, I read them again. So you see I know your books thoroughly."

With that she swept out of the room.

Mrs. Kilmer picked up the top book and opened it; it was hers all right, but the hostess had forgotten one detail: It is not easy to read a book without cutting the pages, and not a page had been cut in this or any of the stack of books there under the lamp.

Quite rightly, civilized people are convinced that any book one has well read has become part of one's personal wealth. That is correct. If the book is worth reading and if you have read it and tucked away the story and the characters (at least the leading ones), the beauty of the language as it passed before you, and the knowledge of human nature possessed by the writer, you are a very much richer person. Well-read people are mentally rich people. And who doesn't want to be thought rich?

So if it is considered fortunate to be well-read, one ought not to try to pretend to be well-read but to become really well read.

I am personally sorry that there are not many more young people who talk books over their cokes and hamburgers. I am sorry that the conversation has largely switched to movies, the TV programs, sometimes even now to what's on the radio, and to sports. All these have a transient value. You forget them almost before you have finished talking about them.

A good book read by a young person may well become the possession for a lifetime. I can recall and talk about books I read between 12 and 21, where the plot of a movie I saw last week has already grown dim, and I am very vague about that TV story that flashed before my eyes the other evening.

You can't fake a meal. You can't pretend you've eaten and feel satisfied with the meal you imagine. And you can't fake reading a book. You have to read it and read it carefully if it is to become a permanent part of your mental and spiritual riches. Oddly enough, the books you read early are the books you remember longest; though if you have read well before 21, you will continue to add to your riches as long as you care to.

Every book you read adds to your stature as a person.

Every book you make part of your mental content is riches for life.

354-373 A.D.

Nineteen Fateful Years

J. J. GALLAGHER

IN the fourth century A.D. the Mediterranean was like an island surrounded by the Roman Empire. Africa and Egypt on the south, Syria on the east, Asia Minor, Greece, Dalmatia, Italy, and Gaul on the north, Spain on the west: such were the chief countries encircling the Great Sea. During the third quarter of this turbulent century, between the death of Constantine the Great and the fateful flood of barbarians into the Empire, there was a period of 19 years when seven extraordinary men were all contemporaries. Strangely enough, by linking together the centers of their activity during that period, we enclose the Mediterranean almost exactly as the Empire did.

In Africa, the period opens in 354 with the birth of one of the world's greatest thinkers. When it ends in 373, this thinker is still a fiery youth, already a father without benefit of wedlock. He has just been aroused to a fascination for philosophy by reading Cicero's **Hortensius**, and abandons Christianity for a strange Persian religion.

In Egypt 354 finds a great bishop ruling Alexandria after two exiles. Three exiles later, the period closes with the death of this dauntless patriarch who had saved the East from the heresy of Arianism.

In Syria a young boy is beginning his education at the best schools in Antioch. Rejecting a worldly career, he finally devotes himself to the religious life, and is about to live as an anchorite in a cave near Antioch. Later years will find him a Patriarch of Constantinople and one of the world's master orators.

In Asia Minor one of ten children spends his boyhood in a religious family. Accompanied by his friend, he then travels to Athens for a classical education. Afterwards he visits the monasteries of Egypt, Palestine, and Mesopotamia, founds a monastery of his own, and determines its famous Rule. In 370 he is made bishop of Caesarea, the capital of his native Cappadocia. Soon afterwards he consecrates his friend a fellow bishop in Asia Minor, and joins with him in rooting out Arianism.

In Dalmatia, or modern Yugoslavia, a young boy awaits the day when he will travel to Rome for philosophy and rhetoric. Then, having spent some time in Gaul studying theology, the young scholar will set out in 373 on a journey to the East. The future will lead him to make one of the most influential translations in history.

Finally, Rome witnesses the arrival of a 14 year old boy born in Gaul. His father, just dead, had been one of the most powerful men in the Empire. His son now settles in Rome to study law. His eminent qualities win him promotion to a governorship in northern Italy. As the period closes, the youthful governor little suspects the twist of fate which will one year later change him from a military leader to a bishop in eight days. Nor can he foresee the impact which he will later exert on the fiery youth in Africa who has just abandoned Christianity.

That youth is, of course, the great St. Augustine of Hippo. The venerable patriarch of Alexandria is St. Athanasius. The orator from Antioch is St. John Chrysostom, the golden-mouthed. The two bishops in Asia Minor are St. Basil the Great and his friend St. Gregory of Nazianzus. The learned translator from Yugoslavia is St. Jerome, and the governor is St. Ambrose, bishop of Milan.

So it was that from 354 to 373 A.D., at various points all around the Mediterranean, there lived as contemporaries seven of the eight great Father-Doctors of Christianity.

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Brother Michael's Quiz

Read this week's installment of **Brother Michael's Magic** carefully. (Page 8) Then try to answer each of the following questions. You may use your catechism to help you find the answers. Five right is excellent; four right, very good; three right, passing; two right, poor; and if you get less than two correct Brother Michael is ashamed of you!

1. Is Jesus Christ more than one Person?
2. How many natures has Jesus Christ?
3. What is meant by the Incarnation?
4. When was the Son of God conceived and made man?
5. When was Christ born?

(Answers on Page 15)

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Book News, Notes And Reviews

VIRGINIA BECK SMITH

Briefs:

FOR American poets languishing for an audience and, it might be added, for an American audience languishing for better poets, results of a survey conducted by the Bookseller are significant. In a poll of Oxford University undergraduates it was discovered that 45% bought two or more books of poetry within the year. The students' favorite poet is T. S. Eliot (61% voted for him) and second in preference is the seventeenth century poet, John Donne, with 43% of the students admirers of his poetry. Favorites among the prose writers are Winston Churchill, Evelyn Waugh, and Somerset Maugham. In addition it was revealed the Oxonians bought three or more detective stories in the past year. (Some good ones are listed in an advertisement on the back page of this issue.)

• • •

Sentinel Press has announced the publication of a 64-page booklet, "Priestly Ministration to the Dying," advising priests, in accordance with a modern application of Canon Law, as to what they may or may not do in their sacramental ministrations to dying Catholics, non-Catholics and infidels. The booklet was written by Father Michael D. Forrest, M.S.C. It was compiled by the priest from a series of articles written by him for Emmanuel, official magazine of the Priest's Eucharistic League. Price is 50c per copy from Sentinel Press, 194 East 70th Street, New York 21, N.Y.

• • •

The controversial junior Senator from Wisconsin, Joseph R. McCarthy, is the subject of two books, each opposed in its approach. One is titled, McCarthyism, the Fight for America. It contains documented answers to questions asked by friend and foe. Publishers' Weekly reports that in the book Senator McCarthy reviews "accusations of communism or communist-sympathy he has levelled against individuals in the government, and chronicles his own stormy career in the Senate." The 109-page book is published by Devin-Adair at 50c per copy (paper cover.)

The other book, published by Beacon Press, is McCarthy: The Man, the Senator, the Ism", by Jack Anderson and Ronald May. In it are presented stories regarding McCarthy, pro and con, with the conclusion that the Wisconsin Senator is similar to Huey Long of Louisiana. Take your pick.

• • •

A new pamphlet from Ave Maria Press, Notre Dame, Indiana, is "Childbirth Is Natural" by Barbara Francis. The 32-page pamphlet considers childbirth with less drugs and anaesthesia, with less pain, and without fear. Sub-titles treated by Mrs. Francis are: Following Dr. Reed, First Natural Childbirth Program, Mechanization of Obstetrics, Partners in Childbirth, South Bend's Program, Two Hospital Births, Help at the Hospital, Destroying Fear Through Knowledge, Learning the Hard Way, Labor is Physiologic, Three Stages of Labor, Fear and Painful Labor, Yale Program, Women's Rights, and Bibliography.

Priest And Psychiatrist

'Conflict And Light'

CONFLICT AND LIGHT, edited by Bruno de Jesus-Marie, O.C.D., translated by Pamela Carswell and Cecily Hastings, Sheed and Ward, New York, 192 pp., $2.75.

The French Carmelites have been in the forefront in exploring that delicate area in spiritual life where priest and psychiatrist can work together. This translation, edited in the French by the renowned Father Bruno de Jesus Marie, will be of interest to priests, parents, educators, and counsellors, and represents a real contribution to the writings in English on that difficult subject which may be roughly termed the theology and psychology of asceticism.

As Father Gabriel brings out in his essay, "Present Norms of Holiness," spiritual life involves the achievement of a balance among the forces and factors in man whose unity was disturbed by the Fall.

Father Journet's study, "Sin as Fault and as Offence," shows sin not only as a crime against God but also as an evil deranging the make-up of man. According to Father Beirnaert, guilt, an effect of sin, can have aspects that require the priest to call upon the psychiatrist. Dr. Francoise Dolto, in warning those who have charge of children not to impart a false sense of guilt, urges emphasis on love and simplicity. Dr. Rudolf Allers, now at Georgetown University, contributes a valuable study to this volume under the title, "Some Psychological Aspects of Confession."

There are 13 essays in the book. They are organized under the headings, "Darkness and Sin" and "Balance and Light." But even in those studies in the first part, where the element of conflict is given special treatment, there is strong accent on the positive factors of love and light which lie at the heart of all genuine spirituality.

There are a number of signs that the contemplative life is growing in post-war United States. But whether a reader be interested in heroic or ordinary spirituality, the present book is worthy of serious study.

'Just For Today'

JUST FOR TODAY, by James E. Keller, Doubleday and Co., New York, pp. 365, $2.00.

The founder of the Christopher movement which emphasizes individual responsibility in bringing Christ to a secular world has written another book to add to his previous best-sellers. This is a diary of short meditations for each day of the year. Each one is built on an anecdote from everyday life, from which a lesson is drawn. Then follows a quotation from the Scriptures which will provide spiritual power for the day. Each page concludes with a simple two-line prayer.

The pithiness and shortness of these daily religious reminders make them valuable to those who are busy and yet who want to make God the reference point of each day.

'The Concept In Thomism'

THE Concept in Thomism, by John Frederick Pfeifer, Bookman Associates Inc., New York, pp. 225, $4.00.

The problem of how our minds form ideas is one with which many thinkers throughout the world have grappled. Father Pfeifer, after an outline of modern errors about this question, proposes the solution of St. Thomas which holds that our senses know only material things but that our mind, being spiritual, can form concepts by abstraction.

Our Weekly Chat With You

Continued from page 1

of Rome; that in General Councils it had defined the revealed truth against many errors promulgated during the first four centuries.

St. Augustine, who lived in the last half of the fourth and the first half of the fifth century, had been an observant pagan, but a deep philosopher. He found that the Catholic Church of his day could easily be traced to the Catholic Church of St. Peter and of the first century. In fact he lists the names of Popes from Peter to his successor who ruled at the time of his conversion.

You will note that Martineau declares that the Catholic Church "has no problems to solve, no legitimacy to make out, no doctrine to prove, but simply to live on and witness of the grace it bears."

These considerations have converted many eminent scholars in all nations who followed the grace of God after having become personally convinced.

Its legitimacy as the identical Church of Christ can be proved by the Orthodox Churches, by the Arian, the Nestorian, the Eutychian sects of the early centuries. The latter had drifted from the Catholic Church, were cut off from it in the fourth and fifth centuries; and the Orthodox Churches which were formed by a schism in the eleventh century still claim Apostolic Succession for its hierarchy through the Catholic religion.—*The Editors*

'Cedars Of Lebanon'—A New Novel

CEDARS OF LEBANON by John Cosgrove, McMullen Books, New York, 490 pp., $3.50.

Three facts make this book unusual. It is a first novel by a jack-of-all trades who joins the ranks of authors at 67. It is an inch-and-a-half thick (490 pages), and it is priced at a bargain rate of $3.50 considering its heftiness. As a first novel it is a good stab at quality, although pruning would have paced the story more swiftly and put the characters clearer.

The time portrayed is the early Christian era, and the story revolves around a forceful and vital Roman noble, Vitus Curtius, whose life brushes that of Christ at points of contact from His birth, and boyhood to His public ministry and crucifixion. The effect on the riotous-living Vitus is a gradual transformation from paganism to conversion to Christianity. All the principal persons associated with Christ file onto the stage of Mr. Cosgrove's story. As a re-creation in novel form of the New Testament, the book is an interesting study, involving eight years of research on the part of the author.

The device of presenting the persons and events of the early Christian era and the Roman empire through the eyes of Vitus Curtius entices the interest, although the dual stories of Vitus, his prodigal youth, romance and heroic end, and the ample characterization of the entourage of the New Testament, contribute to the bulk of the book.

Wife, Widow, Nun

'The Table Of The King'

THE TABLE OF THE KING, by Katherine Burton, McMullen Books, New York, pp. 244, $3.00.

This is the eighteenth book by the skilled Catholic biographer, Katherine Burton and it has the expected smooth-flowing narrative and character depiction. It is the life of Emmelie Tavernier Gamelin, foundress of the Sisters of Charity of Providence.

Born in 1800 in Montreal of a well-to-do family, Emmelie Tavernier early demonstrated love of the poor. At 23 she married Jean Baptiste Gamelin. Sorrow swiftly entered her life first with the death of her two infant sons, then of her husband, and finally with the loss of her third young son. Thus her lifelong devotion to Our Lady of Seven Dolors was grounded in her own assessment of sorrow and her need for patience and endurance.

Monsieur Gamelin left his widow well provided for, but this attractive woman of Montreal society who dressed in fashion's latest turned herself to the establishment of a refuge for aged women. From this first humble Asile of Providence has grown within a century a congregation of women numbering over 3,500, who are engaged in widely diverse works of education and charity including hospitals, orphanages, homes for the aged, for deaf-mutes and for the insane.

At first Bishop Ignace Bourget, devoted friend and supporter of Mother Gamelin, wished the Daughters of Charity of St. Vincent de Paul to carry on the work initiated under the lay leadership of Emmelie Gamelin. But the Sisters could not be spared from Paris to start the Canadian religious foundation. Thus was born the new congregation, modeled like Mother Seton's community in Emmitsburg which Mother Gamelin visited, on the rules of St. Vincent de Paul. After serious testing of her vocation, the widow and mother who founded the Asile donned the religious habit and governed her Institute through fire and plague, civil war and misunderstanding till she died of cholera in 1851. She was buried in the crypt of Providence Asile in Montreal where years before the sorrowing mother had deposited in tearful renunciation the locks of hair of her three children.

A news item from Warsaw, Poland, dated December 3, 1952, told of the flooding of Poland with Soviet books—to the number of 66,000,000. Among these, Lenin's works were distributed to the number of 8,282,370 copies, or one for practically every family in Poland. Of Stalin's works 7,140,500 were distributed, also about one for every family.

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OUR SUNDAY VISITOR
PILGRIMAGE
TO ROME, FATIMA AND ASSISI
Approved by Most Rev.
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Bishop of Ft. Wayne
O.S.V. Founding Editor
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Our Theme: St. Peter's Chair In Rome

This discussion deals with article on page 1. Be sure to read it carefully.

JOHN: Whom did Christ select to be His first successor or vicar in the government of His Church?

MARY: Did St. Peter live in Rome from the time of Christ's resurrection?

CHARLES: But would not his successors at Antioch have been vicars of Christ instead of those of Rome?

ANN: Why did Peter move to Rome?

Questions Addressed To The Class

Have the successors of Peter lived in Rome during the past nineteen centuries?

CLASS: They did with the exception of a short interval of seventy years when the Pope was taken by force into France, and he had several French successors.

Would it not seem proper that a feast be established to celebrate the "Chair of St. Peter at Antioch"?

CLASS: There is such a feast. It falls on February 22 — George Washington's birthday. Until the year 1558 these two feasts were observed as one, but not since then.

Are there proofs that St. Peter lived and died in Rome?

CLASS: There are many proofs. In the first place history records the successors of Popes who lived in Rome since St. Peter's time. Then as late as 1952 excavations under St. Peter's, Rome, led to the discovery of St. Peter's tomb, and of other tombs nearby inscribed with words asking for St. Peter's prayers.

Some say that historians do not agree concerning the succession of Popes. What is the answer?

CLASS: There were times when kings and emperors interfered with elections of a Pope, and set up what we call anti-Popes. Some list these, but not in the official list.

How many Popes have there been, including St. Peter?

CLASS: Pope Pius XII is the 262nd Vicar of Christ.

There are those who say that some lists differ even in the succession of Popes of the first century. Is that true?

CLASS: Yes, but that is due to the fact that all the Popes lived in the Catacombs and a death penalty awaited them if discovered. They all died martyrs and there was no way of recording in the open who succeeded each martyred Pope. But St. Ignatius of Antioch who lived during that century and died in the year 107, mentioned the names of St. Peter's successors in Rome during his time. St. Cyprian mentions the names down to his time in the third century. St. Augustine records the order of succession down to his day in the fifth century.

What is the best answer for those who claim St. Peter never lived in Rome, never died there?

CLASS: The answer is that the best historians, and, as we have just declared, very recent excavations in Rome proved that St. Peter was martyred in that city. In his **Memoirs**, a modern English historian by the name of Whiston, writes: "That St. Peter was in Rome is so clear in Christian antiquity that it is a shame for any Protestant to confess that any Protestant ever denied it."

What answer is there for those who hold that all the Apostles had equal authority, and Peter was no more supreme than any of the others?

We have Christ's own words addressed to Peter on one occasion, and to all the Apostles on another: "Whatsoever you shall bind upon earth shall be bound also in Heaven," but only to Peter, and not to the other Apostles, did Christ say **"To thee I shall give the keys of the Kingdom of Heaven."**

St. Gregory tells us that whenever Christ, as quoted by St. Matthew, spoke of the Kingdom of Heaven, He meant His Church down here on earth. To deliver the keys has always meant to confer authority.

On another occasion Christ said to Peter: **"I have prayed for thee that thy faith shall not fail."** It was only Peter whom Christ commissioned to teach His entire flock: **"Feed My lambs, feed My sheep."**

St. Peter's Chair

Continued from page 1

there on the testimony is abundant as well as very clear and strong.

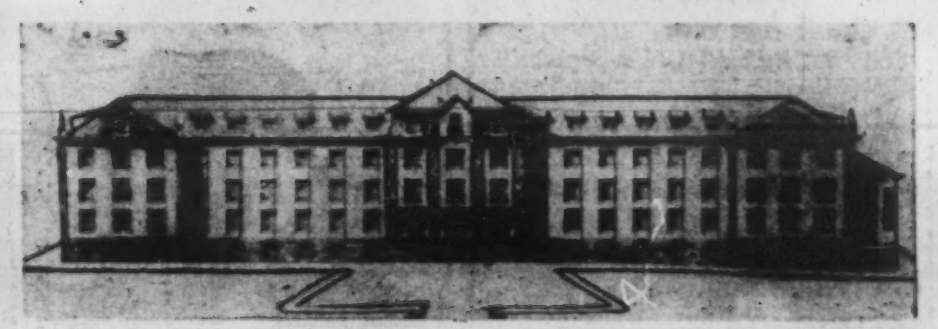
During the past year we read of archaeologists who had gone to examine for themselves, and after thorough study and examination promulgated the fact that St. Peter's tomb was found under the sanctuary of the present St. Peter's Basilica. The original St. Peter's, as well as St. Paul's, and St. John Lateran churches were built by Constantine under Pope St. Sylvester in the year 331, and certainly it was known then, immediately after the imperial persecutions, where St. Peter was buried.

The first General Council was convened at Nice in Asia Minor in the year 325. It had been called by Constantine, but the records make clear that a legate of the Pope presided even over that Council held in the East. Constantine wanted the highest spiritual power, representing Christ Himself, to be the sole world-wide ruler from Italy and that is why he, Constantine, moved his residence to Constantinople. His mother, St. Helena, erected huge churches at Bethlehem, Jerusalem, Nazareth, and even as far north as Constantinople.

Neither is there any impartial historian who would hesitate to grant that Peter was placed in su-

Continued on page 11

Help Build This SEMINARY AT FATIMA



Architect's sketch of Divine Word Seminary to be erected at Fatima, Portugal.

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● Would you like to cooperate with the wonderful efforts of our missionary priests and help us build a Seminary near the shrine of Fatima to make possible the education of more young Apostles? Please remember them in your prayers, and if you are able, help materially. WE PROMISE TO PLACE THE NAMES OF ALL DONORS OF $5.00 or MORE BENEATH THE HIGH ALTAR IN THE SEMINARY CHAPEL, which will be so near to the cherished shrine of Our Lady of Fatima, Portugal.

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Did You Ever See A Miracle?

Miracles Are Real . . . Are Wrought Today

VERA B. AND LOUIS C. FINK

THERE'S a fine movie being shown around the country these days. "The Miracle of Fatima" is not only a good story beautifully told in color, it has that quality which is rather rare in the movies — a bit of subtlety. For you see, the movie never tells you what the Miracle really was in that little country town of Portugal.

Several things happen that seem miraculous. First, there are three little girls in a field, and one of them sees a lovely Woman appear suddenly in a small tree. But that may have been the imaginings of a child. When the other children see the Woman, too, well — maybe it's the power of suggestion, as one of their parents charges.

In the course of the movie, the village scoundrel is reformed and goes back to his Catholic Faith. But plenty of evil men have changed for the better, without anyone claiming that it was miraculous.

At the climax of the story and the picture, there are physical miracles. Tens of thousands of people see the sun spin around, throwing off rays of gorgeous colors and suddenly spinning towards the earth. Mass hysteria, the cynic can claim. After the Miracle of the Sun, those tens of thousands — who had earlier stood in a heavy rain storm, suddenly find that they are all dry — and the muddy roads beneath them are dry, too. Miraculous? It would seem so.

Slow To Approve

But the Church itself is slow to pronounce such things miraculous. Maybe the witnesses were mistaken; maybe there is some natural explanation we don't understand.

And it is quite possible that none of these things — appearance of the Woman, reformation of a rascal, spinning of the sun, dry people in a rain storm — it is quite possible that none of these is the real miracle of Fatima. The picture leaves you with the idea that maybe the most miraculous thing of all was the faith of those ten of thousands who came to see a phenomenon reported by three peasant girls.

For the people were certainly not encouraged to come. The Church was being persecuted in Portugal, and the priests and bishops were afraid that only trouble would result from a religious demonstration. The bishops asked the faithful to stay away from Fatima. The civil authorities demanded that they stay away. But no force on earth, it seemed, could stop the tide of people who wanted to believe.

That same desire to believe in the supernatural makes us all yearn for a miracle now and then. We want so much to see a miracle happen, so that we can have our faith justified, so that we can say to others who don't believe, "See, my God has worked a miracle."

As a mater of cold fact, God doesn't work too many miracles for us. And although our Church requires that two or more miracles be verified before any person can be declared a saint in heaven, that same Church is very reluctant to pronounce any miracle genuine.

It is inherent in miracles that they must be something which could be done only by the power of God. Saints cannot work miracles by themselves; they can do it only through the power of God Himself. Saint Thomas, our greatest teacher, says that "those events are to be termed miracles which are wrought by Divine power apart from the order usually observed in nature."

What He Means

Here's what that means: There are three kinds of miracles, those above nature, those beyond nature, and those contrary to nature. For example, when Jesus raised Lazarus to life after he had been pronounced dead, that was above the usual laws of nature. When Jesus multiplied the loaves and fishes, or changed water into wine, that was an event which exceeded the powers of nature; it was a miracle because it was beyond nature. Finally, there are miracles which are directly contrary to natural laws.

Jesus Christ worked many miracles. They were not necessary to prove His Divinity, and yet they certainly convinced very many people. For most of us do not find faith an easy thing; but when such well-attested events as Christ's miracles are related to us, we find it easier to believe.

Remember, miracles in the common sense are physical events; witnesses see them and report on what they saw. It is no more sensible to reject the idea of a miracle which we didn't see for ourselves than it would be to call a man "Liar" because he saw an eclipse of the sun which we missed.

There is one verified miracle which proves the whole of Christianity. That is the Resurrection itself. As I heard a priest tell a convert class, "It's easy to start a new religion. Just go out and have yourself executed. Then, three days later, come back to life and show yourself to dozens of people!"

Miracles did not die with Christ. The Apostles had the gift of tongues; African confessors had their tongues cut out and continued to speak; Bernadette of Lourdes saw a spring come forth where no spring had been before; Saint Dominic restored a little boy to life by making the Sign of the Cross over his body.

Miracles occur in so many different ways that theologians have classified them. The subject justifies many full-length books, so it is impossible to discuss all kinds of miracles here. Still, a few of them may be listed.

There is the appearance of blood such as Theresa Neumann experiences in Germany (never proclaimed a miracle, incidentally). Because such outpourings of blood in the form of Five Wounds can be brought about by natural means, the Church is reluctant to declare such events miraculous. More than 325 cases have been listed, according to Paul Hallett, and at least 12 saints have had this appearance of blood known as stigmata.

Luminosity is the technical name for the emission of light from the human body, such as that of the Jesuit, Francisco Suarez. It is also true that some human beings have demonstrated incombustibility, which means that they did not burn when placed next to fire. (Again, the Church is cautious because Indian fire-walkers seem able to do some wonderful things.)

It has always been an appealing idea to be in two places at once. This is called multilocation, and Saint Alphonsus Liguori did it—being in Southern Italy and in Rome at the same time.

Saint Claude's body was still fresh, with a light in his eyes, a thousand years after his death—incorruption, the students call it. And just as there were prophets in the olden days, so we have the Cure of Ars, who had the faculty of telling people their own sins before they confessed them.

Yes, the miracles which God works are wonderful. People still doubt miracles, or say they do; what they really mean is that they doubt God. For if you rightly understand God as the Creator of all things, the Power above all powers, then certainly nothing is very difficult for Him. All we have to do is take the evidence of our own senses. When we see something happen which is undeniably over nature, beyond nature, or contrary to nature — well, then we have a miracle.

Restoration to life impresses. The Resurrection was the visible proof of God's presence on earth in the person of Jesus Christ. The whirling sun makes an impression on all who saw it, even the unbelievers. But sometimes the most marvelous of all is the faith that lives in our hearts. The little voice that tells us right from wrong. The ray of knowledge that lets us look at the Crib and the tiny Ba... and say, "This was Jesus Chr... God Himself."

Not a miracle? What else c... it be?

A Word To Non-Catholics

Why We Call Our Church 'Catholic'

MICHAEL MONDAY

WE'RE proud of our name, because it means "universal" and because people have never hesitated to describe our Church by that name. It's basically a Greek word—not especially religious in its sense until Bishop Ignatius of Antioch, writing in the year 110, used it in connection with our Church. After a hundred years or so, the word was in such general use that when anyone spoke of "the Catholic Church," everyone knew exactly what was meant: that Church governed by the Bishop of Rome.

That the Church of Christ should be universal (catholic) no one doubted for an instant. That's how Bishop Ignatius came to use the term. And in their long struggle to preserve Christianity from corruption by anti-Semitic, Puritanical, and other fanatic elements, church writers, by the fourth century, had developed a sort of touch-stone by which the inquirer could distinguish between church and church.

"Here is a church that teaches anti-Semitism. Here is one that forbids marriage. How, from this host of sects, can I tell which is really Christ's Church?"

"It's simple," came the reply from Christian thinkers. "Christ told His apostles to go teach all nations . . . to observe all things whatsoever He had commanded. And 'lo,' He had said, 'I am with you always, *even* unto the end of the world' " (King James Version, Matthew 28: 20).

"Christ's Church then must be the one that teaches all nations all things all days. That is, it must be spread geographically all over the world and must take in all people—rich and poor, smart and not so smart, bad even, and good. It must teach the full Gospel of Christ. It follows then that there must be pupils as well as teachers —for where all are teachers, there is no one to be taught. And it must go back historically to the time of Christ. When you have found that Church, you have found Christ."

These are the celebrated "Four Marks" of the Church, written into the Nicene Creed over 1600 years ago and recited every Sunday since then in Catholic churches to this day: "I believe in one, holy, catholic, and apostolic Church." In simpler words, it comes to this: To believe what all have always and everywhere been taught about Christ and His teaching is to belong to that Church which first received the commission to teach the whole Christian teaching to everyone everywhere. That is true universality—or, in other word, Catholicism.

Prayer Or Atom?

"The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers because prayer is man's greatest means of tapping the infinite resources of God."—J. Edgar Hoover.

"Why shouldn't they have been extra nice to you at the bank today? You closed your account, didn't you?"

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UNITY OCTAVE CHAPEL OF UNITY

Between the two feasts of The Chair of Peter at Rome (Jan. 18) and the Conversion of St. Paul (Jan. 25) we join in the yearly eight days of prayer for the conversion of unbelievers and the return of our "separated" brethern to the Flock of Peter. Today's Peter, Pius XII, asks us to pray specially during the Octave of Unity for the "separated brothers of the Eastern Churches." The Little Brothers of Mary at Athens are putting our prayers into action in their high school to hasten their return. Almost 300 of their 480 students are our "separated" Greek brothers. In the school chapel of St. Dionysius the boys and the brothers both worship. Over fifty years old, its wooden floors are giving way and the roof hangs dangerously on broken joists. The badly needed repairs will cost almost $4,000. Will you add an alms for this "chapel of unity" to your prayers during the octave? Mite added to mite will do it.

You often think of your loved ones departed. Have you ever thought of the Gregorian Masses for their souls? Write for our little folder which explains this time-honored pious practice. It will also tell how you can provide for these Masses for your own soul after death. Ask about our SUSPENSE CARD. These and other Mass offerings are the sole support of our wonderful missionaries in the Near East.

ANOTHER PAUL?

The feast of the Conversion of St. Paul puts us in mind of another Paul who just entered the Syrian Patriarchal Seminary at Charfe. Like his sainted namesake, Paul also wants to preach the Gospel of Christ to the people of Asia Minor today. He must study six years. Each year it costs $100 to keep him while he prepares for his apostleship. Can you adopt this other Paul by giving $100 yearly in weekly, monthly, quarterly or annual payments for six years? What a blessing in years to come to have an adopted son remembering you daily at the altar of God!

ESTHER MEANS HAPPINESS

Esther was a noble Jewess. By her courage she saved her people from suffering at the hands of the cruel advisers of the king. Her heroism brought happiness to her people. Sister Esther is a novice with the Armenian Sisters of the Immaculate Conception. Her heroic dedication to Christ will bring happiness to those she will care for all her life. She has one more year before she finishes her training. Will you give her the $150 she needs for this year? You may pay in any installments as long as you give the full amount within twelve months.

When you step from the biting winter blasts into the warmth of your home, think of our thousands of hopeless refugees. A heartless war has driven these innocent from their homes destitute. In thin and tattered clothes they fight off the fierce cold while we try our best to give them a few warm bites and a "cup of water" in His Name. Our REFUGEE FUND sorely needs your help. $10 will buy a food package for a displaced family. How better thank God for the blessing of your home!

Near East Missions

Francis Cardinal Spellman, President

Msgr. Thomas J. McMahon, Nat'l Sec'ty — Very Rev. Andrew Bogosh
Rev. Peter P. Tuohy — Rev. Wm. Keller Dunn

Send all communications to:
Catholic Near East Welfare Association
480 Lexington Ave. at 46th St. — New York 17, N. Y.

The Life of Christ

Adapted from a story by the Rev. Robert E. Southard
Pictures by Addison Burbank

JESUS ENCOUNTERS A WILD MAN, POSSESSED BY MANY DEVILS, WHOSE NAME IS LEGION.

AT JESUS' BIDDING, THE DEVILS ENTER A HERD OF PIGS. THE PIGS THEN RUSHED OVER A CLIFF INTO THE SEA AND DROWNED.

ON HIS RETURN TO CAPERNAUM, JESUS IS MET BY JAIRUS, A RULER OF THE SYNAGOGUE, WHO COMES TO HIM FOR HELP.

JAIRUS MOURNS OVER THE LOSS OF HIS TWELVE-YEAR-OLD DAUGHTER.

JESUS GOES WITH JAIRUS TO HIS HOME. THERE IS NO NEED TO WEEP, HE TELLS THEM.

JESUS TAKES THE GIRL BY THE HAND, CALLS TO HER, AND HER LIFE IS RESTORED.

THOSE WHO WITNESSED THE MIRACLE QUICKLY SPREAD THE NEWS FAR AND WIDE.

PETER MEANS ROCK PART II

PETER, WHO HAD BEEN MADE THE HEAD OF THE CHURCH BY JESUS, WAS CRUCIFIED DURING A ROMAN PERSECUTION. BUT ANOTHER MAN IMMEDIATELY TOOK HIS PLACE AND THE CHURCH HAD A NEW LEADER.

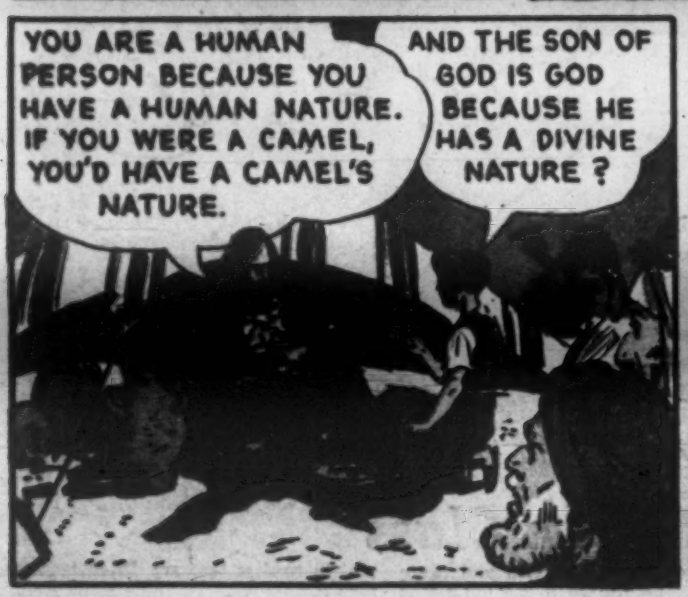
THESE SUCCESSORS OF ST. PETER, WHO ARE CALLED POPES, HAVE RULED THE CHURCH IN AN UNBROKEN LINE SINCE PETER HIMSELF. POPE PIUS XII IS THE 261ST POPE.

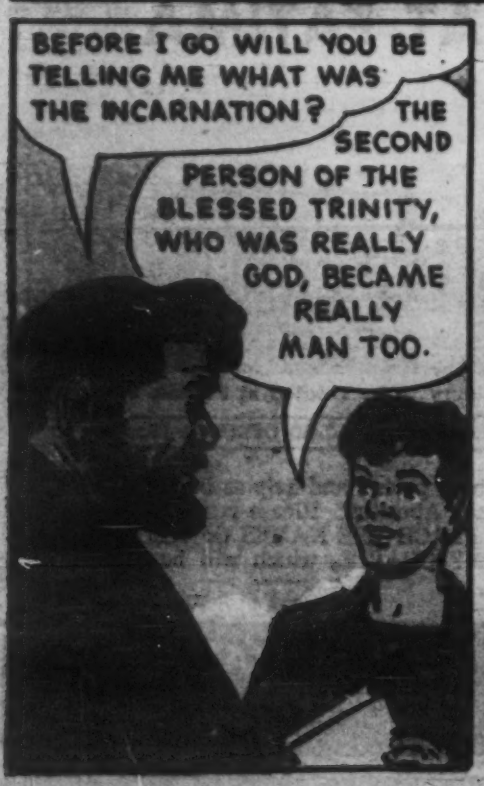
THIS SUNDAY WE CELEBRATE THE FOUNDING OF THE CHURCH BY ST. PETER IN ROME. THE CHURCH PRAYS THIS WEEK THAT...

...THE WHOLE WORLD WILL SOON BE UNITED IN THE CHURCH OF GOD UNDER THE LEADERSHIP OF THE POPE.

HE IS THE SUCCESSOR OF ST. PETER, THE ROCK UPON WHOM CHRIST FOUNDED HIS CHURCH.

BROTHER MICHAEL'S Magic





NEXT WEEK- A NEW ADVENTURE: THE MYSTERIOUS STRANGER

Father Conroy Talking

The Answer

THE high spot of any school year is the annual retreat. And a word on this might not be out of place right now, inasmuch as most schools are either having their retreat now or are getting ready for it.

A wonderful event—this retreat. It can solve personal problems that have gone on all year, or even for a number of years. It can help a fellow or a girl to make decisions which take real courage, but which courage has always been lacking. It can straighten out a life which has been miserable up to this point.

Anyone can use a retreat. Show me the fellow or girl who does not have some problem, at least. Perhaps there is serious sin. The habit has gained a strong hold. Seems impossible to overcome. A good retreat is the answer.

Or there's the question of bad company. It's an occasion for sin. You don't know how to break it off. Or you know how to break it off but don't have the courage. Could this be you? A good retreat is the answer.

There have been a string of bad confessions? Want to straighten things up? Well, during retreat everyone goes to Confession. Here's your chance. The retreat master is a stranger. You'll probably never see him again and he'll never see you. He's there for only one purpose to help you with your soul. When he's helped you, he'll go on some place else—for the same purpose. A good Confession? Nothing like it! Go in and get it over with—during the retreat.

What To Do?

Or perhaps you've been in doubt about your vocation. One minute it's this and then again it's something else. What to do? A good retreat will go a long way toward setting you on the right path. More than likely it will set you on the right path.

Or how about a little chin gab with the retreatmaster? He's generally a priest who knows kids from A to Z. He can give you a lot of helpful advice. Sometimes this business of saving one's soul gets a little rough. The temptations are mountainous. Satan is constantly telling you that "it can't be done." You get discouraged. Just go in and tell the retreatmaster about it. He can tip you off to some slick spiritual tricks. You'll come out feeling like you can lick the world—and you can!

These are only a few of the graces which Almighty God spills all over those who make a good retreat. In fact a retreat is a special time of grace. You get graces which you will receive at no other time. This explains why you are able to make decisions during a retreat which you don't seem able to make at any other time.

If your retreat is coming up within the next few weeks get ready for it. Say a little prayer every day that God will help you with it. You may not think you need a retreat—but that's just when you do need one. And if you know you need one, you will do all right.

Movie Guide

Motion pictures reviewed and classified by the National Council of the Legion of Decency.

Space limitations prohibit publication of the complete list of movie ratings each week. Save this guide and keep it up to date by adding new classifications published weekly

A-1
UNOBJECTIONABLE FOR GENERAL PATRONAGE

Battles of Chief Pontiac
Because You're Mine
Big Jim McLain
Blazing Forest, The
Blue Canadian Rockies
Breaking Through the Sound Barrier
Cattle Town
Dead Man's Trail
Desperadoes Outpost
Fargo
Flat Top
Hans Christian Andersen
Hiawatha
It Grows On Trees
Last of the Comanches
Last Train From Bombay
Loyola—The Soldier Saint
Magic Box, The
Medal of Honor
Meet Me At the Fair
Million Dollar Mermaid
Miracle of Our Lady of Fatima
Montana Incident
One Minute to Zero
Pathfinder, The
Pony Soldier
Prisoner of Zenda, The
Promoter, The
Ride the Man Down
Rose Bowl Story, The
Savage, The
Singing Angels
Something for the Birds
Springfield Rifle
Stars and Stripes Forever
Stooge, The
Thunderbirds
Tropical Heat Wave
Under The Red Sea
WAC From Walla Walla
Willie and Joe Back at the Front
Winning of the West
World in His Arms, The
Yankee Buccaneer

A-2
UNOBJECTIONABLE FOR ADULTS

Above and Beyond
Against All Flags
Apache War Smoke
Babes in Bagdad
Beauty and the Devil
Because of You
Black Castle
Brandy for the Parson
Cairo Road
Captain Black Jack
Devil Makes Three, The
Everything I Have Is Yours
Eight Iron Men
Fourposter, The
Gods of Bali
Hangman's Knot
Happy Time, The
Horizons West
Hour of 13, The
Importance of Being Earnest, The
Just for You
Lawless Breed, The
Lost in Alaska
Lusty Men, The
Merry Widow, The
My Cousin Rachel
O Henry's Full House
Outpost in Malaya
Plymouth Adventure
Quiet Man, The
Raiders, The
Road to Bali
Sky Full of Moon
South Pacific Trail
Steel Trap, The
Target Hong Kong
Thief, The
Thief of Venice
Tromba, The Tiger Man
Tropic Zone
Turning Point, The
Untamed Frontier
Untamed Women
Way of a Gaucho

B
OBJECTIONABLE IN PART

Adventures of Captain Fabian
Affair in Trinidad
Aladdin and His Lamp
Androcles and the Lion
Angel Face
Angel with the Trumpet
April in Paris
Assassin for Hire
Bad and the Beautiful, The
Bal Tabarin
Bela Lugosi Meets A Brooklyn Gorilla
Best of the Badmen
Big Night, The
Bird of Paradise
Bitter Rice
Blackbeard the Pirate
Blackmailed
Bloodhounds of Broadway
Breaking Point, The
Brigand, The
Cage of Gold
Call Me Mister
Captive Women
Carrie
Casa Manana
Chain of Circumstances
Cimarron Kid, The
Cloudburst
Come Back Little Sheba
Come Fill the Cup
Crooked Way, The
Dance Hall Girls
Danger Zone
David and Bathsheba
Deadline—U.S.A.
Desperate Search, The
Don't Bother to Knock
Down Among the Sheltering Palms
Face to Face
Father's Dilemma
Family Secret, The
Follow the Sun
Footlight Varieties
Fugitive Lady
Geisha Girl
Girl in Every Port, A
Girl on the Bridge, The
Glory Alley
Golden Hawk, The
Greatest Show on Earth, The
Gun Crazy
Guy Who Came Back, The
Half Breed, The
He Ran All the Way
Hellgate
Highway 301
His Kind of Woman
Hoodlum, The
Hotel Sahara
House of 1000 Women
House on Telegraph Hill
Hurricane Smith
Inside Straight
Inside the Walls of Folsom Prison
Invasion U. S. A.
Iron Mistress, The
Island of Desire
Kansas City Confidential
Kid Monk Baroni
Lady Says No, The
L'Affaire
Las Vegas Story, The
Lemon Drop Kid, The
Let's Make It Legal
Life of Donizetti
Light Touch, The
Lilli Marlene
Limelight
Lion and the Horse, The
Little Egypt
Loan Shark
"M"
Macao
Magic Face
Maniacs on Wheels
Man With My Face, The
Man With a Cloak, The
Mating Season, The
Mesa of Lost Women
Millionaire for Christy, A
Mill on the Po
Model and the Marriage Broker, The
Models, Inc.
Monkey Business
Montana Belle
Murder Without Crime
My Forbidden Past
My Pal Gus
My Wife's Best Friend
Native Son
Nightmare in Red China
Night Without Sleep
No Place for Jennifer
No Questions Asked
No Room for the Groom
Obsessed
On the Riviera
One Big Affair
Operation Secret
Outcast of the Islands
Outlaw Women
Pandora and the Flying Dutchman
Path of Hope
Payment on Demand
People Will Talk
Phone Call from a Stranger
Pickup
Pier 23
Prowler, The
Quebec
Rancho Notorious
Rashomon
Raton Pass
Rendezvous With Tomorrow
Roaring City
Room For One More
Ruby Gentry
San Francisco Story, The
Scarlet Angel
Second Face
Secret of Convict Lake, The
Shamed
She's Working Her Way Through College
Sierra Passage
Singin' in the Rain
Siroccu
Sky Is Red, The
Small Back Room
Smuggler's Island
Snows of Kilimanjaro
Son of Paleface
Stolen Face
Storm Over Tibet
Strange Fascination
Strange World
Streetcar Named Desire, A
Ten Tall Men
13th Letter, The
Thief of Damascus
This Woman Is Dangerous
Tokyo File 212
To The Victor
Two Cents Worth of Hope
Two of a Kind
Under the Olive Tree
Underworld Story, The
Unknown Man, The
Valentino
Volcano
Voodoo Tiger
Waterfront Women
We're Not Married
White Hell of Pitz-Palu
Wild Heart, The
With a Song in My Heart
Woman in Question, The
You for Me

C
CONDEMNED

Adolescence
Bandit, The
Behind Closed Shutters
Blue Angel, The
Bullet for Stefano, A
Carnival in Flanders
Cesar
City of Sin
Club de Femmes
Confessions of a Vice Baron
Damaged Goods
Damaged Lives
Dedee
Devil in the Flesh
Devil's Sleep
Dust to Dust
Ecstasy
Elysia
Fighting the White Slave Traffic
Flesh Will Surrender
Fools of Desire
French Scandal, A
French White Cargo
Fric-Frac
Genius and the Nightingale, The
Germany, Year Zero
Ingi (French)
Girl from Maxim's
High School Girl
Hoboes in Paradise
Hollywood Burlesque
House Next Door, The
Indiscretions
It's All in the Mind
It's Forever Springtime
Jungle Stampede
Just A Big Simple Girl
La Ronde
Latuko
Lover's Return
Lovers of Verona, The
Mad Youth
Manon
Marie du Port
Merry Chase
Miss Julie
Mom and Dad
My Life (formerly Ecstasy)
Nais
Nine Bachelors
No Greater Sin
No Orchids for Miss Blandish
Oh, Amelia
Paris Nights
Paris Waltz, The
Pepe le Moko
Race Suicide
Raven, The
Room Upstairs, The
Royal Affair, A
Razina, The Love Child
Savage Triangle
Scandals of Clochemerle
Scarred
She Shoulda Said No
Siderodd
Sinful Daughters
Sinners, The
Sins of the Fathers, The
Skid Row
Smashing the Vice Racket
Souls in Pawn
Stolen Paradise
Story of Bob and Sally, The
Street Corner
Strollers, The
Thrill That Kills, The
Wages of Sin
Ways of Love
Wench, The
When Love Calls
Women Without Names
Young and the Damned, The

St. Peter's Chair

Continued from page 7

preme authority by Christ Himself. On the day Christ selected His Apostles his name was Simon, and Christ told him on that very day: "Thou shalt be called Cephas," which is the Hebrew word for "rock." At that time Peter did not know why He was changing his name because He did not change the name of the other Apostles. But later, after Peter had made a strong profession of faith in the divinity of Christ, Jesus immediately answered: "Thou art Cephas and upon this cephas I shall build My Church and the gates of Hell will not prevail against it" (Matt. 16:18). He continued "I will give to thee the keys of the kingdom of Heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven" (Matt. 16:19).

Protestants claim that Christ used the same words later in addressing all the Apostles. He did not use the words "To thee I shall give the keys of the kingdom of Heaven."

St. Gregory tells us that whenever Christ spoke of the "kingdom of Heaven" He had in mind His kingdom here on earth, and proves it by pointing out that Christ compared the field in which both wheat and cockle grows to the kingdom of Heaven. There is plenty of cockle here on earth among the wheat, but not in the kingdom of Heaven above. He compared it to a net containing both good and bad fishes; to five wise and five foolish virgins, and these comparisons are applicable only to His kingdom on earth and could not be applied to His kingdom in Heaven.

Now to transfer to Peter the keys to God's kingdom on earth was tantamount to conferring Christ's own spiritual authority to Peter, and evidently to his successors, because Christ had told the Apostolic body collectively that He would be with it "all days even unto the consummation of the world" (Matt. 28:20).

Christ had told all the Apostles that Satan was exerting all his power to "sift you as wheat" (Luke 22:31), but turning to Peter He said: "I have prayed for thee that thy faith fail not."

Christ so often represented Himself as the Good Shepherd, interested in the good sheep, the stray sheep, and the sheep not of His fold; and after His resurrection Jesus commissioned Peter to feed His entire flock, both the lambs and the sheep. Evidently he was to feed only the truth.

The Catholic Church has a diary running back to Apostolic times, and it is open to any historian interested in examining it. Unfortunately the writers of history were poisoned after the so-called Reformation. Historians were ordered to re-write it to justify the break with Rome. History is now ordered to be re-written by Stalin in the various countries behind the Iron Curtain, just as Hitler ordered Rosenberg to re-write the history of Germany to justify Nazism.

Historians who unite deep research work with prayer will land in the Catholic Church. In our own country and in England there are many such converts.

The Church observes, between the feasts of St. Peter's Chair and the Conversion of St. Paul, an **Octave of Prayer** for the Unity of Christendom. Join millions who will in church or at home pray for that cause.

Gospel Story

The Sociable Woman

ALBERTA SCHUMACHER

IT must have been an exciting moment for the Woman who had moved into a new neighborhood when She heard the girls discussing Her invitation to the Prom. It was Joan, the chairman of the decorating committee, who suggested the invitation. The whole decorating scheme could be built around Her personality.

I think the Woman who moved to a new neighborhood must have been just a bit dismayed when an unimaginative girl called Ruth said, "Well, we could keep the colors pale instead of bright, and act a little stiff—I mean dignified—"

Then I think the Woman's heart must have rejoiced when Joan replied, "Oh no, Ruth, this is going to be one of the gayest and most lighthearted Proms we ever had. I suggest a true blue, not pale at all, with a nice contrast of lovely rose. As for acting stiff, wouldn't that be foolish?"

It was agreed then that the Woman who had moved into a new neighborhood long, long ago would be part of the Prom. Certainly it seems reasonable to me to believe that the chance to be part of gay young festivities was really a reason for rejoicing, for the Woman who had moved had been so nearly forgotten as far as social occasions were concerned.

People thought of Her in church, and that pleased Her very much, I should think. She was happy when they knelt and prayed at her request in their own homes, too. But . . . well, She had been a very sociable person. Every year they were reminded of that fact when they heard the Gospel about the wedding feast at Cana.

Why, She had been instrumental in seeing that that very fine occasion went well for everyone concerned. It was She who had been concerned when the wine ran short. Surely then She had the necessary social graces to be acceptable to the gala occasion of today.

It was nice to be included in the parties of the very young. Of course, those dear teaching sisters had a lot to do with that. God bless them, they always included Her in their small recreations. It was good that they did, for otherwise She might not be part of many lighthearted affairs.

You would think She would be invited to all wedding parties after the account of the wedding feast at Cana had been so well publicized. You would think people would want Her there to see that everything went well. As much interest as she had shown in the happiness of the couple you would think everyone would want Her to be part of his marriage so She could go to the Source of supply for special graces needed for that state of life.

For a while the small tots have a nice way of including Her in their fun. Sometimes they grow away from Her later though, and that is sad. That is why this invitation to the teen-agers' Prom must have meant so much to Her.

She did hope the idea would spread, I am sure. She must have enjoyed seeing Her statue set in the midst of flowers and honored by the dancers. The laughter and the excitement would be pleasant for Her.

Of course, She would be thinking less of herself than of the joy She could bring to someone who shared recreation with Her. She will never lose Her winning way with Her Son. He always will be glad to assist Her in any plan for happiness for those who include Her in their pleasures.

Of course you know the Woman who was assumed into heaven is the Woman of whom I speak. Let us remember that Mary, the Mother of God, was a sociable person, and an invaluable Guest at the wedding feast of Cana. Think how many souls She may save for Jesus—or keep for Jesus—if She is part of our social gatherings that have a way of breaking the individual, according to the company included.

VOCATIONS—WOMEN

YOUNG LADIES—desirous of becoming nuns, join the Sisters of St. Dominic (white habit), a sisterhood of Papal right, whose members recite the Divine Office daily and whose object is to bring countless souls to Christ by teaching children in parochial schools and by caring for the sick in our hospitals. For information address: Rev. Mistress of Novices, St. Catherine's Novitiate, Kenosha, Wis.

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Very Reverend Father Provincial
Society of the Divine Savior
St. Nazianz, Wisconsin

Young Readers and Writers

ALMA SAVAGE, Children's Page Editor

Letter from Alma

"WHEN I was ten years old," Father De Marchi said, "I felt that if I did not become a priest it would be my own fault. I had good health and I knew that my parents would not stand in the way. And even from these early years I knew that I wanted to become a missionary priest.

"Growing up in Italy, I read a lot of books by Father Testore, a Jesuit priest. He wrote about missionaries in China, India, and Japan, and one of his books which impressed me very much was called Flower of Love. It was the life of St. Francis Xavier.

"I was eager to follow in his footsteps," Father said, "and I was so eager to do God's work that I felt I wanted to baptize a million people." He laughed a little as he remembered his generous, if youthful, ambitions.

Now Father De Marchi is 38 years old and is a member of the Consolato Society for the Foreign Missions. As I talked with him I felt he had not lost one little part of the enthusiasm, nor one bit of his sweeping ambition to go out and baptize a million people.

Instead, however, he was sent from Italy to Portugal about ten years ago, where he had charge of the shrine of Our Lady of Fatima. Since then he has done a wonderful job of helping Our Lady make her message known over the world. His many books describing Our Lady's appearance in Fatima in 1917, have been printed for children and for grown-ups. And they have been widely translated and published, so that you will find them in China, Italy, France, Portugal, England—and I need not tell you the lovely books from the pen of Father De Marchi which have been published in America.

Father De Marchi's last book is called The Immaculate Heart. It is considered a book for adults. But, I must tell you that any book which is written in such a beautiful, clear, simple style as The Immaculate Heart, can be enjoyed as much by young people as by the older members of their families.

I have friends who want to know everything that is known about the story of Fatima, and though they already have many books about Fatima on their shelves, yet they are eager to add any new book which tells the story well, and which adds new and valuable material. The Immaculate Heart which appeared a few months ago, is such a book and it has already endeared itself to many thousands of readers. It is published by Farrar, Straus and Young, 101 Fifth Ave., New York 3, N. Y. ($3.50).

SYBLE JEAN COX,
Grade 8, St. Mary Star of the Sea, Freeport, Tex.

VIRGINIA SCHWARTZ,
Grade 7, St. Stephen's Cathedral, Owensboro, Ky.

BARBARA MARX,
Grade 7, St. Rita School, Chicago, Ill.

ELIZABETH SMEDDY,
Grade 12, West Catholic Girls High School, Philadelphia, Pa.

JAMES ROTHERY,
Grade 4, Epiphany of Our Lord School, St. Louis, Mo.

Not Bigoted

I am absolutely convinced that the overwhelming majority of non-Catholics are not at all bigoted; but they are terribly misinformed, and as a result sometimes they are frightened. —James M. O'Neill.

Far Away Lands

From NORTHERN WINDS, a news-letter written just before Christmas at Holy Cross on the Yukon.

WINTER has closed in on us and the mighty Yukon wears a frozen blanket of jagged ice and snow. Dog teams are barking up and down the trails and the children are all decked out in their parkas, mukluk boots, moose-skin mittens and beaver caps. While the bears sleep for the winter, and the rabbits hop around in their new white coats and the mink and otter make themselves scarce, our fifty or more stoves are hungrily eating into that precious woodpile.

Christmas cookies are baking, fir boughs are coming in by the sled load, presents for the children are being readied, and the kiddies are building up a big birthday present of sacrifices and prayers and good works for the Infant Jesus. Christmas is His birthday, but it is their day too.

"Christmas is just good, you know," said one little Eskimo lad with all the meaning he could put into the words; and it is our kind contributors who have done so much by their prayers and generosity to make Christmas "just good" for him.

IT is 11½ years since I arrived early in June at Holy Cross, and I always remember it with the same warm tug at my heart. The missionary priests, sisters, brothers and children were the happiest group I've ever known. I can still see the little white church, school buildings and dormitories sitting on the hill where the Yukon River curves round.

Some of these buildings are very old and are too small to take care of all the children that come to the mission. Wouldn't it be wonderful if our readers (the young ones and those not so young) might be inspired to help the mission to build what is needed?

CHALLENGE: Perhaps we could help in this way! We could drop a note to Father Superior, Holy Cross Mission, Holy Cross, Alaska. We could ask him kindly to add our name to the mailing list so that we would receive his news letter (Northern Winds). In this way we can keep in touch with the interesting activities of this far northern Catholic mission. If we enclose $1.00 in the letter, it will help take care of the cost of printing and mailing as well. (Letters sent to Alaska take the same postage as those sent to points in the U. S.; 3 cents for ordinary mail, and 6 cents for airmail.)

Letter From A Mission In British Honduras

Dear Alma:

Your package of clothes came today. In the U. S. its contents may have seemed a very modest wardrobe. But here everything looked very elegant indeed. I do wish you could have heard the exclamations of delight and wonder when the three little girls in their home opened the box and tried on the dresses. You are very lucky for this family is a prayerful group, and each takes turns on the evening rosary. Now they have started in on the intentions of Aunt Alma, and heaven only knows what special graces will come your way. . .

These people are very poor, but they are very patient and cheerful too. They are so much in need of the things we would call the necessities of life. But still they trust in God and want to love Him. We are seeking through the cooperative movement to relieve them of some of their trials and difficulties. Last week one of my small societies (seven men) harvested 11,000 pounds of corn, which we sold for $496. This took eight months of strenuous labor: from the clearing of the land to the shelling of the corn. When it was all done the reward was so small. The work is so hard here because it is all done by hand. There is no machinery that the people can afford. Now we look forward to planting beans. And we hope that the bean crop will pay more. In the meantime we shall all pray. . .

(Rev.) Marion M. Ganey, S.J.
Catholic Mission,
Belize,
British Honduras,
Central America.

Note from Editor:

This is the same Father Ganey who wrote to us in the column last August. He told us the thrilling story of the poor Carib woman whose husband had died, and who was helped by borrowing money from the Credit Union. You will recall he said: **What is impossible for one person to do alone is easy for many people to do together—by cooperation.**

Perhaps you would like to send some clothes, or toys to Father Ganey for his people. The package will cost one and one half cent for each two ounces. But it would be safe to have your first package weighed at the post office; the bundles you send afterwards will be easier to make up.

Why don't you write Father a letter at the same time. Tell him about yourself. It is very nice indeed to know that some family is gathering together in the evening and saying a rosary for your intentions.

Little Girl! Little Boy!

Hold to your dreams, little girl, little boy!
Don't let a hardened world steal that joy.
Dream, little girl, little boy! Let them laugh at you.
Just hold on to your dreams whatever you do!
Remember the Wise Men? People laughed at them.
But they followed a Star, and found Christ in Bethlehem!—
Frances Angermayer.

For The Children

Chats Out Of Church

FATHER RAY GRIBBIN

Hello Boys And Girls!

TODAY I want to tell you the story of a little girl. I want to tell it to you because I want to prove to you that you can love someone whom you have never seen and who is no longer alive.

This little girl lived in or near Rome, a long, long time ago. She was very small, much smaller than most thirteen-year-old girls are nowadays. But she was also very beautiful. She had the tenderest eyes you ever saw. She had a holy face. And her hair was so long that her mother had to bundle it on top of her head, so that it wouldn't get in the way when she was playing or working. Her name was Agnes.

One day, while Agnes was at home, some Roman soldiers came and arrested her. "You're a Christian, aren't you?" one of them said, and he grabbed her little hand and dragged her off to jail.

The jail was dirty, and filled with all kinds of bad people. It was no place for a little girl. But Agnes was put into it just the same. At first the men there began to tease her and make fun of her. Then they noticed how kind she was. They saw that she was not afraid. So they stopped teasing and became quiet.

They were so quiet that the man in charge of the jail came to see what was wrong. It was then that he saw Agnes. "Are you a Christian?" he asked. Agnes said that she was. "But you are too young to die," the man said. "And besides, you don't really believe what the Christians believe, do you? If you say that you don't I'll let you go."

Agnes said only that she did believe. Then the man got angry. He shouted to some soldiers, "Put her in chains!"

The soldiers came running. They snatched up the chains and slid the cuffs over her hand and the iron collar over her head. But Agnes was so small that when she dropped her hands and lowered her head the chains slid right off again. Some of the soldiers started to cry. They could see that she wasn't a criminal. She was just a beautiful little girl who loved a God they did not know.

Then the man in charge got even angrier. He made the soldiers take her out into the street where there were lots of people. "Now," he said, "tear off her clothes." The soldiers did it. And as they did, the big bundles of dark brown hair tumbled off her head and covered her whole body like a cloak. God would not let the bad men shame her.

Yet the man who hated Christians would not be satisfied. "Burn her," he screamed. And after a little while they did try to burn her. They put wood all around her and set it on fire. They thought sure that Agnes would be so afraid that she would say she did not believe. But Agnes was not afraid. She only opened her arms and prayed. The flames, hot and real as they were, did not hurt her.

The man knew then that Agnes' God was protecting her. He knew

Continued on page 15

To God We Pray

Mary Ellen McDonnell
Aquinas High School,
Chicago, Ill.

On behalf of God
We all must pray
To live and learn
On this holy day;
Before our God
We kneel and ask
To help us through
Our daily task.

And then to Mary
We also come
And ask her too,
To help us some
And when the day
Is finally through
We thank our God
For me, and you.

WOULD YOU FIT IN?

The work of a Missionary Sister includes:

TEACHING RELIGION

Yesterday a youth of 17 years received his First Holy Communion. He had attended our classes 10 or 11 years ago, when the Sisters had conducted a Vacation School at an isolated mission near their church. Now old enough to take care of himself, he had come and completed instructions."

TEXAS

CENSUS WORK

"As we made our way from house to house we found many who had never been baptized, or older children who had not as yet received their First Holy Communion.

COLORADO

HOME VISITING

"Oh, the baby!" the little Mother answered in reply to our query for the little one I had baptized on a lonely ranch the week before. "It seems that God wanted her to live just long enough for you to pour the water in Baptism. She died shortly after you left."

CALIFORNIA

If you are interested in joining a religious community devoted to such home mission work, write to:

Superior General

VICTORY·NOLL
Huntington, Indiana

Home and Family Page

QUINTUPLETS RECEIVE FIRST COMMUNION—Buenos Aires' famed nine-year-old Diligenti quintuplets are shown about to receive their first Holy Communion in the Metropolitan Cathedral there. They are left to right: Franco, Maria Fernanda, Maria Ester, Maria Christina, and Carlos. Born of Italian descent on July 15, 1943, the quints live with their parents at Belgrano, a suburb near here. All of them are linguists, speaking Spanish, Italian, French and English. Kneeling with them is their chaplain.

Inside Views . . .

Common Sense Of The Pilot

M. D. AMATOR

THE prayer of today's Mass may well be applied to peace in the family circle. Likewise the Epistle for today, the second Sunday after Epiphany counsels "mercy with cheerfulness," and to "love one another with the charity of brotherhood." Such ingredients will make family life happy despite the little reverses that are bound to creep in from time to time.

Preliminary inspection of hundreds of the family life questionnaires led to training the periscope this week on a west coast home. This happy family seems to possess the full measure of the peace and love spoken of in today's liturgy. The secret may be found in the fact that "when any trouble comes up we rely immediately on the Sacred Heart and His heavenly Mother," and again "we remember often to thank Him for the wonderful blessings we enjoy in the way of health, happiness, and much joy in living." That's the way Mr. and Mrs. Laroux express it after twenty-three years of married life in their family of a dozen, ten children, ages five to twenty-two. They ought to know.

"While we often agree that our family life is heaven on earth compared to that of other families," says Mrs. Laroux, "we have had our troubles, too." In-law troubles harassed their first years because, with so many toddlers, the house was not always as immaculate as the bride's mother demanded.

Reading between the lines, the writer senses a real development, spiritual as well as otherwise. After stating and admiring the exceptional good sense of her husband, Mrs. Laroux, looking back over those first years, acknowledges that she had done "too much scolding, had often been cross and irritable." "This," she says, "caused some disobedience and disrespect."

Now the readers are wanting to know what helped the young mother to see and eradicate her faults. She gives the answer: "I always **prayed** to overcome these bad qualities, and I **read** a great deal." There you have it! Prayer first, then reading to learn better what and how to do. The credit she gives to her "good husband," who has so much "good common sense." ("He was sent to me by St. Joseph in the first place," she whispers almost inaudibly.)

"He's our **pilot!** A home-centered daddy!" She then goes on to enumerate some of the ingredients of their happy family living injected by the **pilot of the home**: "Daddy insists that everything depends upon the home: Those first impressions of the little ones, picked up without our noticing it; the character development of the children; their later training and the good example we give them; firmness in keeping the children close to the hearth; and making the home a happy place where they love to be and want to be."

As father and mother worked out their problems in their early years of married life, they soon saw the results. "We noticed a great improvement in the younger part of our family over the first children—less bickering among them, and much more love and helpfulness." Mrs. Laroux considers this one of the biggest points in favor of large families. The parents ever seek to come to a better understanding and guiding of their children. The older children also profit from this and learn better ways of dealing with the little ones.

Catholic reading is the item most stressed by both parents. All have access to the many Catholic periodicals, but the secular papers and magazines are first censored by one parent or the other. Besides **Our Sunday Visitor**, the regular fare includes **Extension, Scapular, Ave Maria, Catholic Digest,** and **Anthonian.** Especially for the children are the **Treasure Chest, Hi,** and two Junior Catholic Weeklies.

Space does not permit going into the details of the social and economic factors in the Laroux family life. Yet these parallel fairly well those of the other large families periscoped in recent months. The reader can readily guess the requirements of close budgeting. Yet this never spells unhappiness, for there are ample good times of the less expensive sort.

Young fathers and mothers just beginning their families can really take a tip from Mrs. Laroux' closing words, "What success we have had we attribute to **prayer, Catholic reading, and the good, common sense of the pilot.** It is more and more evident to me that he is so right." With three still young children, and four teen-agers under sixteen, they trust these methods to see them through the years immediately ahead.

We agree their faith plus their good psychology will do the job!

It's The Principle

An Irish woman was bragging about her husband at a gathering of her lady friends.

"Every Saturday night he comes home and hands me his pay envelope." Then she noticed a neighbor, who was familiar with her private domestic affairs, winking at another.

"Of course," she added, a bit nettled, "There is never anything in the envelope, but it's the principle of the thing that counts with me!"—**T. J. McInerney.**

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No Conflict Here

Army Courses Stress Need For Morality

ALVIN ILLIG

ARMY Headquarters in the Pentagon Building recently issued three startling pamphlets. They established in the United States Army formal instruction in morality.

Character Guidance Discussion Topics, as the new Armed Forces' morality program is entitled, begins with this striking foreword:

"These programs have one common purpose. That purpose is to instill into all the men and women of our Armed Forces, leaders and led alike, a sense of individual moral responsibility. To achieve this purpose the character development programs stress the moral principles that sustain the philosophy of American freedom, particularly as it is set forth in the opening paragraph of the Declaration of Independence. That philosophy regards man as a creature of God. As such, each individual in the Armed Forces is accountable and responsible to his Creator for the way he performs his civic military duty. Sound morality must underlie all military instruction."

This new character-guidance program is built around the unchanging principles of the natural law. The course discusses the human conscience, the existence of God, and the 3500-year old Ten Commandments.

With apologies to no one, the author deals with the value of religion in daily life, the need for wholesome thinking, the importance of the Sixth and Ninth Commandments in man's sex life. The case for humility, prayer, and inalienable rights is presented most convincingly.

The pamphlets clearly set before each new recruit the age-old Christian concept of obedience so unpopular with modern minds, that man's use of freedom must be limited by respect for law and moral principles. As the pamphlets emphasize, "Without obedience to God, there is scarcely any basis for obedience to other authority."

The Army is spending thousands of dollars on this new project because it has noticed over the years that a man of religious conviction makes the best soldier.

From many bitter experiences our military leaders know that a man trained in the secrets of the Nation's defense is a dangerous man if he lacks moral integrity, if he is wanting in sound Christian character, or if his patriotism and loyalty do not spring from basically religious principles.

It seems clear that our Armed Forces find no conflict between religion and the American way of life. In fact the Army hopes to win America's wars by teaching soldiers religious principles. Perhaps we will win the "Battle for Peace" when we begin to bring back into civilian life those religious principles that once gave America her claim to greatness throughout the world.—**Paulist Information Service.**

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Especially Made for Infants and Children of All Ages!

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Enjoy reading ALL of these!

How Tense Are You? . . . test by a psychiatrist

Love is the best wedge . . . **Logic and the Convert**

Mama Makes A Retreat . . . idea for wise mothers!

What Hollywood thinks about **Father Peyton and God**

Children at the Movies . . . vital report to all parents

Control yourself! . . . **Your Weight and your Life-Line**

Mike's Sacrifice . . . baseball yarn with surprise switch

Vitamins are necessary but . . . **You Can Over-Do It**

The Pope Writes on Sports . . . much food for thought

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CHARLIE CALLAHAN'S

Sportscasting

THIS is getting to be a habit. A pleasant one though. I wrote much the same about this date on the calendar, two years ago, and repeated last year. It's about a young man who will always be remembered as a Notre Dame football player.

In the 64 years that the Fighting Irish have been engaged in intercollegiate football, there have been only a handful of performers who were four year regulars. This kid I'm writing about was one. But I don't think he'll be remembered for that . . . or that he was a great left halfback. He'll go down in Notre Dame grid history mainly for one chore which took about 11 or 12 seconds to perform. I'm talking about his running back the opening kickoff in the last (1947) Army-Notre Dame game for 98 yards and a touchdown. It was the forerunner of the day's activities as the Irish went on to win, 27-7. By now you may have gathered that I'm talking about Terry Brennan.

Two years ago, I backed into a similar column to tell about Brennan, the young high school coach at Chicago's Mount Carmel, and how his team had won the Windy City championship and he's only in his second year of coaching. Last year, I related how his Mount Carmel gridsters very unexpectedly repeated. Now I can tell all outside the environs of Chicago (for folks there are well aware of the fact,) that Terry and his boys repeated again this past year . . . the first time in history that any Chicago high school team or coach has won three straight city football championships. And young Mr. Terence Patrick Brennan is only 24 years old.

I'm going to be curious with reference to the path of the career of Terry. Here, at 24, he has been a four-year regular halfback at Notre Dame who earned All-America status. He was graduated from Notre Dame with honors. He has performed a coaching feat in Chicago high school circles (three straight championships) never before accomplished. He has been going to law school at night and will receive his legal degree from Chicago's DePaul University in a few years. His Dad is a prominent Milwaukee lawyer. Will this outstanding young man leave the coaching ranks where he has so soon gained so much success and concentrate entirely on a legal career? Will he make coaching his life work? Will he combine the two professions? Those are thoughts that must be going through his mind right now. Of one thing, only, am I sure. Whatever he does, he will do well.

* * *

Extra Points

Some times, it seems to me, the extra-point is not given its full measure of attention. Ditto, the man who boots the points. There have been many exceptions, of course, but there are other times when these placement boys have not received their just due.

What has put me in the mind to speak about extra points is the recent 21-20 victory of the East over the West in the traditional San Francisco game. It was a great come-from-behind triumph for the East, but it would have been all for naught, if one Bob Haner, of Villanova, had not come through with the three vital extra points for the East. And, if you happen to recall the write-ups on the affair, I don't think very much was made of Haner's contribution.

Speaking of the East-West game and the year-end bowl-get-togethers, I suppose I might as well recall here and now what my predictions were . . . and then go and hide. Granted, I picked the East and had a winner. Also, I liked the North over the South, and that was a tie. In the Rose Bowl, I had Southern Cal over Wisconsin; Texas over Tennessee, at the Cotton Bowl, and Georgia Tech over Mississippi, at the Sugar Bowl. All of which were very fine. But there was another game. And I seem to recall that I predicted Syracuse to upset Alabama!

This is a year in which I'm going to have all the answers. A rather confident statement, you say. Well, I didn't mean it quite that way. It's just that I recently sent for a copy of the "1953 Information Please Almanac," and therefore the answers should at least be available to me.

On The Human Side

Ed (Moose) Krause, Notre Dame athletic director, is generally considered to have been one of the very best all-around athletes, in Fighting Irish sport history. He was an All-American in football and basketball. He also earned a monogram as a javelin thrower in track. To this day, he's the only athlete ever voted a trophy of appreciation by the student body, same occurring in the spring of his senior year. But it was from his participation in Notre Dame baseball that one hears of perhaps the most humorous day in his athletic career.

It was early in the season of his sophomore year, which was his only campaign of Irish diamond play . . . and then, it was for him a very abbreviated campaign. Late in the game, Moose was on first base and represented the tying run. There was one out. Without instructions, he stole second. Without instructions, he stole third. Without instructions, he then attempted to steal home and was nailed by 10 feet.

Then, he received very definite instructions from the late George Keogan, who at that time coached baseball as well as basketball. Said Keogan: "From now on, you will confine your athletic endeavors at Notre Dame to football and basketball. We do not need you on the baseball team." Krause's comment to the story is: "The major leagues lost a great prospect. But George was mad, so I thought it best to turn in my uniform."

So Fast You Need A Stopwatch To Time Its Speed!

When a hockey player, driving forward at a breakneck pace, smashes the puck goalward, it travels up to 88 m.p.h.—so fast *you need a stopwatch to time its speed!* The same is true with Bayer Aspirin. It starts disintegrating almost instantly—so fast you need a stopwatch to time its speed. That's one reason why it relieves ordinary headache—makes you feel better—*fast!*

COMPARE! Drop the headache tablet you now use in one glass of water—drop a Bayer Aspirin tablet in another—and see how fast each of them disintegrates.

Madison Square Garden—Rangers vs. Black Hawks

Bayer Aspirin is so gentle doctors prescribe it even for small children. So use it with confidence. And remember—if it does not give you fast, gentle relief—don't experiment—IT'S TIME TO SEE YOUR DOCTOR!

BAYER ASPIRIN

It's A Label

Be Soul Happy!

CECILIA WADE

Dear Jane:

THIS is more than a letter. You might say it is a penance given to me by Daddy. Daddy says we should speak and write with dignity, not only of sacred things, but also of all that is even remotely related to sacred things.

That is how I got into trouble with Daddy. One of those silly musical television commercials popped into my head at the wrong time. I told my girl friend, Mabel, it was partly her fault for being named Mabel. I was showing her some white labels to paste on envelopes and postal cards, and I sang out, "Hey Mabel, white label!" the way they sing, "Hey Mabel, Black Label!" on television.

My intentions were good, for I have real white labels that can help to win the peace, and I did not for one minute mean to be flippant about anything so dear to my heart. It's just that even unconsciously we "pick up" things from television. Sometimes they are the wrong things, and sometimes it is just that they "come out" at the wrong time.

Daddy said he would forgive my "flippancy," but that I should write you about my white labels in a dignified manner, befitting the subject. Now you know why I am so dignified today. Here is a "reasonable facsimile" of one of my labels. (They have "stickum" on the back.)

BE SOUL HAPPY!

SEND FOR A "HOW" PAMPHLET Society of Daily COMMUNICANTS National Office The Church of The Conversion of Saint Paul E. 40th and Euclid Cleveland 3, Ohio

I receive Holy Communion daily, but the Society of Daily Communicants also includes as members those who cannot receive sacramental Communion every day, but who will make a daily spiritual Communion. Saint Teresa said: "The best means to reach perfection is through receiving Holy Communion frequently! Experience sufficiently proves it in those who practice it."

You will want to become a member of the Society of Daily Communicants and have your name inscribed in the Golden Book of Daily Communicants kept on the Altar of the Sacred Heart at the church at the address given on the label. Members receive Communion at any church. There are no membership dues or routine meetings. Send for the leaflet of information and ask for some of the labels to use on your cards and letters. Be Soul Happy!

Till next week,
Your friend,
Anne

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—MISCELLANEOUS—

Missionary Priest struggling to build school convent; 90 Catholics in 889 square miles 46,000 population territory. Please help me! Father Stephen Hogya, S.C.J., Walla, Mississippi.

Quilt Pieces, beautiful colorfast cotton prints, three pounds $1.69; cotton strips for rugs, five pounds $2.65, postpaid. Crittenden, Lombard 14, Illinois.

Watches Wanted. Any condition. Also Broken jewelry, spectacles, dental gold, diamonds, silver. Cash promptly. Mail articles today or write for Free information. Lowe's Dept. SV, Holland Bldg., St. Louis 1, Mo.

Reader Urges Nation-Wide Crusade

To Bring World Back To God And Insure Peace

enforced by selfish economic interests.

6. If we think the same countries bitter or indifferent to a "foreign papacy" . . . just mentally test the muscles of a blood lusting East primed by propaganda for revenge and annihilation.

7. The Russians are effectively using the feminine tactic of impassivity, "the silent treatment" against which there is no defense short of physical violence . . . the very thing we want to avoid. They are sure they will win because they believe that we will give up and give in.

8. While the Truce Talks eat time away, the best of our manhood

Continued from page 1

is being destroyed in the maw of an enemy who, in a long war, can outnumber us ten to one.

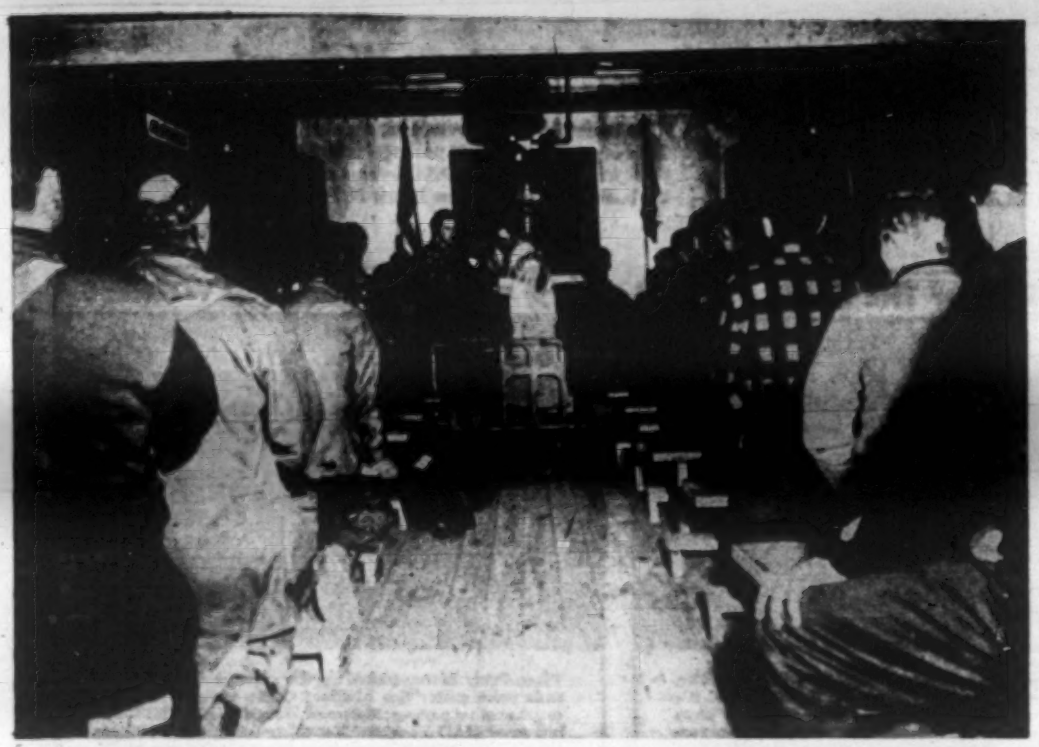
9. Now, who is most capable of spearheading the drive to arouse the moral conviction of our people that we must follow the admonition of Benjamin Franklin and direct our representatives to beg God's blessing on their work at the peace negotiations? Who, but the **Sunday Visitor**, a paper that has demonstrated to an outstanding degree the strength of its reader loyalty (Recent Election Poll).

10. If 12,000 people would bother to indicate their choice of a presidential candidate in an effort to prove that there is no such thing as a Catholic vote, certainly twice 12,000 would write to the proper authorities asking that our representatives in Korea and the UN pray as Benjamin Franklin did before each important session of the peace talks.

11. Time is short. Perhaps every parish in the U. S. can be alerted to this appeal. Perhaps, in turn, other outstanding Americans representing various groups can carry this message of Benjamin Franklin to their people. Archbishop Connelly of Seattle was enthusiastic about this idea last year and urged his people to send their messages to the State Dept. in re this subject.

Let us remember that **"Action according to philosophy, is the perfection of being."** Let us say with Christ, "My Father worketh until now; and I work."—Mary Hughes.

Editor's Note: We have reprinted in leaflet form the text of the address by Benjamin Franklin and comments offered on it in O.S.V. last week, issue for January 11. This leaflet is available for wide distribution. Order in quantities. $2.00 per 100 copies.



NORTHERNMOST CATHOLIC MISSION—Construction workers building a large air base for the U. S. in the frozen wastes of Northern Greenland in Thule, Greenland, are shown receiving Holy Communion at a Catholic mission operated by three Maryknoll priests. Less than 900 miles from the North Pole, the mission is the northernmost one ever established in Catholic history. It is also unusual because the mission marks the first time since the so-called Reformation that a Catholic priest is serving in Greenland, with the exception of two U. S. Air Force chaplains who served briefly in southern Greenland during World War II. The Maryknoll priests are: Fathers Constantine F. Wolott, 47; Arthur J. Cunneen, 51; and Patrick J. Donnelly. The three are former China missionaries.

Answers To Brother Michael's Quiz

(Questions on Page 5)

1. No, Jesus Christ is only one Person; and that Person is the second Person of the Blessed Trinity.
2. Jesus Christ has two natures: the nature of God and the nature of man.
3. By the Incarnation is meant that the Son of God, retaining His Divine nature, took to Himself a human nature, that is, a body and soul like ours.
4. The Son of God was conceived and made man on Annunciation Day, the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.
5. Christ was born of the Blessed Virgin Mary on Christmas Day, in Bethlehem, more than nineteen hundred years ago.

RIGHT or WRONG

Continued from page 2

estants . . . is the battle against Rome.

Mr. Herberg does not believe that Protestantism has done any service to democracy, "for Blanshardism, or rather the anti-Catholic animus it articulates, seems to me to constitute a much more serious threat to our democracy than any of the horrendous Romanist plots that Paul Blanshard has been so fond of conjuring up to make our flesh creep."

Day Of Prayer

Continued from page 1

it should augur well for a forthcoming peace founded on a religious basis.

Catholics believe that they have the most potent prayer in the Mass. Therefore included in our intentions when we become participants in the Mass, whether on Sundays or week days, should be "the winning of the blessing of Heaven on our new national rulers."

Be A Christopher

Following up their original proposal of a Special Day of Prayer for the new President, the Christophers have just sent another request to over 800,000 followers in every state in the union. They urge as many persons as possible in every walk of life to observe today, January 18th, as a special day of national prayer in behalf of President-elect, Dwight D. Eisenhower, as well as his Cabinet, the Congress and the Judiciary.

The proposal of setting the Sunday before the Inauguration as this Day of Prayer for the new President was originally made at a gathering of the radio and television industry in New York City on November 23rd by Father James Keller, director of the Christophers.

Millions were reached with the first proposal through newspapers, television, and radio, and the warm reception given the idea over the country prompted the Christophers to repeat the appeal.

"The suggestion," Father Keller said, "is in keeping with one of the best of our National traditions. Days of national prayer have been a part of American life from its beginnings. This important moment in our history is an ideal time to observe this practice which dates from colonial times in America."

Father Quiz on matters Catholic

IN what work did Karl Marx call religion "the opium of the people"?

In a work entitled "Karl Marx" in "Critique of Hegel's Philosophy of Law," Marx is quoted as saying: **It is not religion that creates man, but man who creates religion . . . Religion is the groan of the down-trodden creature . . . it is the opium of the people. The abolition of religion, as an illusory happiness . . .**

Then Lenin, in his "Attitude of Workers' Party Toward Religion," (International Publishers, New York, Volume XI, p. 666) wrote: **Marxism is absolutely atheistic and resolutely hostile to all religion. We must combat religion: that is the rudiment of all materialism and consequently of Marxism. The fight against religion must not be confined to abstract ideological teaching. The fight must be linked with the concrete practical work of the class movement, which aims at eliminating the social roots of religion.**

HOW many Catholics are in the satellite countries?

Of the 70,500,000 people living in the satellite countries, the Roman Catholic Church embraces somewhat more than a majority. In Poland Catholics count about 95% of the total; in Czechoslovakia about 75%; in Hungary about 70%; in Roumania, which is chiefly Orthodox, 16%; in Albania, 8%; in Bulgaria, 1%.

The Orthodox Church has Russian tolerance only because it cooperates with the Communist government, thus betraying Christ.

Chats Out Of Church

Continued from page 10

too that if he could make her sin, her God would not protect her. So he had his soldiers drag Agnes into a house where there were women who did bad things. "They'll take some of that holiness out of her," he thought.

Once more he was wrong. God protected Agnes, His "little Lamb," and kept her holy and pure. He saw that she loved Him. He was pleased, so pleased that He wanted Agnes in heaven with Him.

After that the bad men took a sword and killed little Agnes by cutting off her head. But I am sure that the men who did it were sorry for her. And I am sure that many people cried for love of the little girl as some other Christians picked up her tiny body and carried it outside the city, where it lies today, underneath an old and beautiful church that is named for her—Saint Agnes.

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Amazing cushion-soft STIX holds ill-fitting false teeth snug and tight. Now you can eat anything . . . laugh, talk without plates slipping. Easy to apply, clean, remove. Lasts for weeks. STIX never hardens or harms dentures. No daily bother with powders, pastes, pads. Thousands of Delighted Users. Mail only $1 for 2 STIX Liners. Or order C.O.D. and pay postman $1.42. Money Back Guarantee!

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KIDNEYS MUST REMOVE EXCESS WASTE

Nagging backache, loss of pep and energy, headaches and dizziness may be due to slow-down of kidney function. Doctors say good kidney function is very important to good health. When some everyday condition, such as stress and strain, causes this important function to slow down, many folks suffer nagging backache—feel miserable. Minor bladder irritations due to cold or wrong diet may cause getting up nights or frequent passages.

Don't neglect your kidneys if these conditions bother you. Try Doan's Pills—a mild diuretic. Used successfully by millions for over 50 years. It's amazing how many times Doan's give happy relief from these discomforts—help the 15 miles of kidney tubes and filters flush out waste. Get Doan's Pills today!

Asthma

I am so grateful I want to tell the whole wide world how I found a new way to relieve my Asthma attacks. Don't live in terror another day! Please write to me. No cost—no obligation.
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Itch..Itch ...I Was Nearly Crazy

Very first use of soothing, cooling liquid D.D.D. Prescription positively relieves raw red itch—caused by eczema, rashes, scalp irritation, chafing—other itch troubles. Greaseless, stainless. 65c trial bottle must satisfy or money back. Don't suffer. Ask your druggist for D. D. D. PRESCRIPTION.

FALSE TEETH That Loosen Need Not Embarrass

Many wearers of false teeth have suffered real embarrassment because their plate dropped, slipped or wobbled at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline (non-acid) powder, on your plates. Holds false teeth more firmly, so they feel more comfortable. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

PIN-WORMS MAY BE A FAMILY AFFAIR

Fidgeting, nose-picking and a tormenting rectal itch are often telltale signs of Pin-Worms . . . ugly parasites that medical experts say infest *one out of every three* persons examined. Entire families may be victims and not know it.

To get rid of Pin-Worms, these pests must not only be killed, but killed in the large intestine where they live and multiply. That's exactly what Jayne's P-W tablets do . . . and here's how they do it:

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The Little World Of Don Camillo

For readers who may have missed previous chapters of "The Little World of Dom Camillo," we would like to point out that each chapter of our story is a complete incident. The author would have all readers know that "the one who speaks in this story is not Christ but my Christ—that is, the voice of my conscience."

On The River Bank

BETWEEN one and three o'clock of an August afternoon, the heat in those fields of hemp and buckwheat can be both seen and felt. It is almost as though a great curtain of boiling glass hung a few inches from your nose. If you cross a bridge and look down into the canal, you find its bed dry and cracked, with here and there a dead fish, and when you look at a cemetery from the road along the river bank you almost seem to hear the bones rattling beneath the boiling sun. Along the main road you will meet an occasional wagon piled high with sand, with the driver asleep lying face downwards on top if his load, his stomach cool and his spine incandescent, or he will be sitting on the shaft fishing out pieces from half a watermelon that he holds on his knees like a bowl.

Then when you come to the big bank, there lies the great river, deserted, motionless and silent, like a cemetery of dead waters.

Don Camillo was walking in the direction of the big river, with a large white handkerchief inserted between his head and his hat. It was half-past one of an August afternoon, and seeing him thus, alone on the white road, under the burning rays of the sun, it was not possible to imagine anything blacker or more blatantly priest-like.

"If there is anyone within a radius of twenty miles who is not asleep at this moment, I'll eat my hat," said Don Camillo to himself. Then he climbed over the bank and sat down in the shade of a thicket of acacias and watched the water shining through the foliage. Presently he took off his clothes, folding each garment carefully and rolling them all into a bundle which he hid among the bushes. Then, wearing only his underdrawers, he plunged into the water.

Everything was perfectly quiet, no one could have seen him because, in addition to selecting the hour of siesta, he had also chosen the most secluded spot. In any case, he was prudent and, at the end of half an hour, he climbed out of the water among the acacias and reached the bush where he had hidden his clothes—only to discover that the clothes were no longer there.

Don Camillo felt his breath fail him.

There could be no question of theft: nobody could possibly want an old faded cassock. It must

mean that some deviltry was afoot. And in fact at that very moment he heard voices approaching from the top of the bank. He made out a crowd of young men and girls and then he recognized Smilzo as their leader and was seized with an almost uncontrollable desire to break a branch from the acacias and use it on their backs. But he realized that he would only be playing into the hands of his adversaries—letting them enjoy the spectacle of Don Camillo in his drawers.

So he dived back into the water and swimming beneath the surface reached a little island in the middle of the river. Creeping ashore, he disappeared among the reeds. Although his enemies hadn't seen him land they flung themselves down along the bank and lay waiting for him, laughing and singing. Don Camillo was in a state of siege.

Don Camillo sat among the reeds and waited. Peppone, followed by Brusco, Bigio and his entire staff, arrived and Smilzo explained the situation with gestures. There was much laughter. Then more people came, and Don Camillo realized that the Mayor's party were out to make him pay dearly. They had hit upon the best system of all because, when anyone makes himself ridiculous, nobody is ever afraid of him again, not even if his fists weigh a ton and he represents the Eternal Father. Don Camillo felt it was grossly unfair because he had never wanted to frighten anyone except the Devil. But somehow politics had contrived so to distort facts that the Communists had come to consider the parish priest as their enemy and to say that if things were not as they wished it was all the fault of the priests. When things go wrong, it sometimes seems less important to find a remedy than to find a scapegoat.

"Lord!" said Don Camillo. "I'm ashamed to address You in my underdrawers, but my position is becoming serious and if it is not a mortal sin for a poor parish priest who is dying of the heat to go bathing, please help me because I am quite unable to help myself."

The watchers had brought flasks of food and an accordion; it was obvious that they hadn't the faintest intention of raising the siege. In fact they had extended it so that they spread along the river's bank up to the ford. Here the shore was covered with scrub and underbrush. Not a soul had set foot in this area since 1945 because the retreating Germans had mined both sides of the bank at the ford. The authorities, after several disastrous attempts at removing the mines, finally isolated the area with posts and barbed wire.

Therefore, that section of the shore upstream from Don Camillo was well guarded by a mine-field, and he knew that if he swam downstream beyond Peppone's men he would end up in the middle of the village.

So Don Camillo did not move; he remained lying on the damp earth, chewing a reed and sorting out his thoughts.

"Well," he concluded, "a respectable man remains a respectable man even in his drawers. If he performs some reputable action, then his clothing ceases to have any importance."

The daylight was beginning to fade and the watchers on the bank lit torches and lanterns. As soon as the underbrush was veiled in shadow, Don Camillo slid into the water and made his way cautiously upstream until his feet touched bottom at the ford. Then he struck out for the bank, lifting his mouth out of the water from time to time to catch his breath.

He reached the shore but now the problem was to get out of the water without being seen; once among the bushes he could easily reach the bank and by running along it, duck between rows of vines and through the buckwheat and so reach his own garden.

He grabbed a bush and pulled himself up slowly, but just as he was almost out, the bush came up by the roots and Don Camillo was back in the water. At the splash people came running. But in a flash Don Camillo leaped ashore and vanished among the bushes.

There were loud cries and the entire crowd rushed toward the spot, and the moon rose to shed its light on the spectacle.

"Don Camillo!" shouted Peppone, thrusting his way to the front of the crowd. "Don Camillo!" There was no reply and a deathly silence fell upon all those present.

"Don Camillo!" yelled Peppone again. "For God's sake don't move! You are in a mine-field!"

"I know I am," replied the voice of Don Camillo quietly, from behind a small shrub in the midst of the sinister shrubbery.

Smilzo came forward carrying a bundle. "Don Camillo," he shouted, "it was a rotten trick. Keep still and here are your clothes."

"My clothes? Oh, thank you, Smilzo. If you will be so kind as to bring them to me."

A branch moved at the top of a bush some distance away. Smilzo's mouth fell open and he looked round at those behind him. The silence was broken only by an ironical laugh from Don Camillo.

Peppone seized the bundle from Smilzo's hand. "I'll bring them," said Peppone, advancing slowly toward the posts and the barbed wire. He had one leg over the barrier when Smilzo sprang forward and dragged him back.

"No, chief," said Smilzo, taking the bundle from him and entering the enclosure. "I will."

The people shrank back, their faces were damp with sweat and they held their hands over their mouths. Amid a leaden silence, Smilzo made his way slowly toward the middle of the enclosure, placing his feet carefully.

"Here you are," said Smilzo, in a ghost of a voice, as he reached Don Camillo's bush.

"Good!" muttered Don Camillo. "And now you can come round here. You have earned the right to see me in my drawers." Smilzo obeyed him.

"Well? And what do you think of a parish priest in drawers?"

"I don't know," stammered Smilzo. "I've stolen trifles and I've socked a couple of guys, but I've never really hurt anyone."

"Ego te absolvo," replied Don Camillo, making the sign of the cross on his forehead. They walked slowly toward the bank and the crowd held its breath and waited for the explosion.

They climbed over the barbed wire and walked along the road, Don Camillo leading and Smilzo, at his heels, still walking on tiptoe as if in the mine-field because he no longer knew what he was doing. Suddenly Smilzo collapsed on the ground. Peppone, leading the rest of the people, picked Smilzo up by the collar as he went by and dragged him along like a bundle of rags, without once taking his eyes from Don Camillo's back. At the church door Don Camillo turned round for a moment, bowed politely to his parishioners and went into the church.

The others left in silence and Peppone remained standing alone before the church, staring at the closed door and still clutching the collar of the unconscious Smilzo. Then he shook his head, and turned and went his way, still dragging his burden.

"Lord," whispered Don Camillo, "one must serve the church, even by protecting the dignity of a parish priest in his drawers."

There was no reply.

"Lord," whispered Don Camillo anxiously, "did I really commit a mortal sin by going swimming?"

"No," replied Christ, "but you did commit a mortal sin when you dared Smilzo to bring you your clothes."

"I never thought he would do it. I was thoughtless."

From the direction of the river came the sound of a distant explosion. "Every now and then a rabbit runs through the mine-field, and then . . . " Don Camillo explained in an almost inaudible voice. "So we must conclude that You . . . "

"You must conclude nothing at all, Don Camillo," Christ interrupted him with a smile. "With the temperature you are running at this moment, your conclusions would scarcely be of any value."

Meanwhile, Peppone had reached the door of Smilzo's home. He knocked and the door was opened by an old man who made no comment as Peppone handed over his burden. And it was at that moment that Peppone also heard the explosion, shook his head and remembered many things. Then he took Smilzo back from the old man for a moment and boxed his ears until his hair stood on end.

"Forward! Charge!" murmured Smilzo in a faraway voice as the old man took him again.

Woman's Story

Continued from page 3

Well, we decided to make the best of the situation. The work sounded interesting as he outlined the daily program and gave me the textbooks for my six classes. Since I planned to go to a nearby town to church on Sunday, perhaps all would be well. And it was! With God's help the work went well, discipline was no problem and the townspeople were genuinely friendly. Best of all, I heard from my mother! She could not understand my desire to be a Catholic, but she made it heart-warmingly plain that I was still her daughter and she wanted to hear from me often.

I did not hear from my father and nothing was said about coming home until the school term was closing. Then shortly after the school board had offered me a contract for the following year, I received the even better news that I was wanted at home.

Then followed a long and difficult adjustment. The family relationships that had been so strong in my childhood weathered the strain. My devout little mother could never understand my need for a faith other than her own. I have always felt that my dear father's disapproval stemmed from his loyalty and devotion to mother and his long detachment from Catholicism.

I continued to teach for the next few years and completed my college courses through extension classes and summer schools. In the meantime the Great Dramatist added the sunshine of romance. I married a young professional man, a Catholic of sterling quality. As the years have passed my parents' admiration for my husband and their devotion to their three grandchildren have made them realize in part the true beauty of Catholicism. In glancing backward I am filled with gratitude for the rich blessing of Catholicism and all that it has meant in my life.

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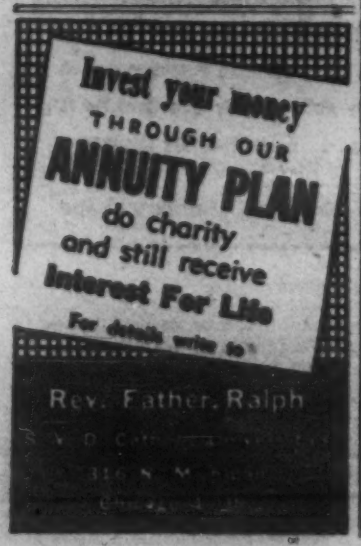

The Real Threat: Blanshardism

THE fact of the matter is that in its inordinate preoccupation of defending itself and America against Catholic aggression, American Protestantism has surrendered intellectual leadership to non-religious forces and has been fighting the battle under essentially secularist slogans.

In making "Blanshardism" its semi-official philosophy, it has done no service to Protestantism, to Christianity, or to the cause of religion in general. Nor has it done any service to democracy. For "Blanshardism," or rather the anti-Catholic animus it articulates, seems to me to constitute a much more serious threat to our democracy than any of the horrendous Romanist plots that Paul Blanshard has been so fond of conjuring up to make our flesh creep—Will Herberg, in the *Commentary*.

Based on the Canonization sermon of Pope Pius XII

Novena to St. Mary Goretti

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Ideal for observing the nationwide Novena which begins Saturday, June 28 and ends July 6th, feast day of St. Mary Goretti. Written especially for youths to aid them in fighting the growing and insidious temptations against purity. This new pocket-size booklet also includes prayers for special occasions, dates, parties and vacation time.

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Requiescant

CAROLINE E. OLDS

Fort Wayne — Caroline E. Olds, 72, died last week at her home after an extended illness. Born in Fort Wayne, she was prominent in Fort Wayne musical circles as an accomplished violinist, and was active in the Fort Wayne Musical Society.

Miss Olds was a member of the Cathedral of the Immaculate Conception, its Rosary Society and the Fort Wayne Historical Society. Two nieces, Mrs. Harry G. Hogan, Fort Wayne, and Mrs. John Carpenter, Cleveland, survive.

MRS. VERDONA P. BUTLER

Fort Wayne — Mrs. Verdona P. Butler died last Saturday at St. Joseph's Hospital. She is the wife of James C. Butler, assistant superintendent of the Fort Wayne Catholic cemetery.

Born at Wallen, she had lived in Fort Wayne most of her life. She was a member of St. Jude's Church and its Rosary Society. Surviving are the husband, two sons and a daughter.

MRS. MARY CONROY ZURBUCH

Fort Wayne — Mrs. Mary Conroy Zurbuch died last Thursday night at St. Joseph's Hospital where she had been a patient for 10 days. Mrs. Zurbuch was the sister of the Rt. Rev. Msgr. Thomas M. Conroy, late pastor of the Cathedral of the Immaculate Conception.

She was a member of St. Patrick's Church and its Rosary Society. Surviving are two daughters, two sisters, three brothers and three grandchildren.

EDWARD E. THOMAS

Fort Wayne — Edward E. Thomas, 91, died last week of injuries received when he was struck by a car at Lafayette and Madison sts. on November 25. The aged pedestrian was struck as he walked across the intersection.

Thomas was a member of the Cathedral of the Immaculate Conception where funeral services were held Thursday. Surviving are two granddaughters.

MRS. GERTRUDE M. WILLIAMS

Fort Wayne — Mrs. Gertrude M. Williams, 80, died last week at her home. She was born in England and lived in Fort Wayne for the last 60 years. She was a member of St. Patrick's Church.

Survivors include her husband, Harry P. Williams with whom she celebrated her 60th wedding anniversary last March 23; a son and a brother.

BERNADINE ZELLER

Fort Wayne — Bernadine Zeller, 81, died last Wednesday at her home. A charter member of the Most Precious Blood Church, she also was a member of its Rosary Society and the Third Order of St. Francis. A sister and nephew survive.

JULIAN G. ALTER

Fort Wayne — Julian G. Alter, 64, Evanston, Ill., a former Fort Wayne resident, died last week. He was graduated from St. Mary's Commercial School and was a member of St. Mary's Church.

Clyde H. Miller, 69, St. Peter, Fort Wayne.
Mrs. Anna Mary Barrett, 49, Cathedral, Fort Wayne.
Mrs. Lillian L. Longsworth, 73, Sacred Heart, Fort Wayne.
Stephen J. Krominaker, 74, St. John, New Haven.
Mrs. Mary Pio Lomont, 90, St. Mary, Fort Wayne.
Joseph Rothman, 85, St. Vincent, Fort Wayne.
Vincent K. Kaniewski, 64, St. Hedwig, South Bend.
Mrs. Julia Scatarita, Our Lady of Hungary, South Bend.
Joseph Sandor, 69, Our Lady of Hungary, South Bend.
James A. Butler III, 4½ months, St. Anthony, South Bend.
Ignacy J. Lipinski, 67, St. Hedwig, South Bend.

Coming Events In The Diocese

N. C. C. W. district meetings in Gary deanery will be held on January 21. Each meeting will follow benediction at 1 p.m., and will take place as follows: first district, Holy Angels church; second district, St. Mark's; third district, Sacred Heart.

Holy Rosary sodality of Holy Rosary church, Gary, will sponsor an Italian spaghetti dinner on January 18 in the parish hall. Adults will pay $1.25 and little ones 75c. Everybody's welcome.

St. Mary's Home and School association, Michigan City will meet January 20.

Holy Trinity parish school hall in Gary will be the scene of a table decoration party on January 25. The affair is sponsored by the parish Rosary society, and the theme will be "Flower Gardens."

The second district of the Michigan City N. C. C. W. will meet January 21 at 8 p.m. in Sacred Heart church. Lillian Kromshinisky, deanery civil defense chairman will speak.

January 29 is the date for the benefit games party at Little Flower parish, Waynedale.

The P. T. A. of St. Hedwig school, Gary plans a spaghetti supper January 18.

The Whiting Knights of Columbus plan their annual Family Communion for Sunday, January 25 at St. Mary church. Following the 8 o'clock Mass, members and their families will attend a breakfast program in the council clubroom.

The regular monthly Holy Hour in the Spiritual Crusade for Peace of the Gary deanery, N. C. C. M. will be held at St. Luke church, Gary January 18 at 2:45 p.m.

The Catholic Literature club of Fort Wayne will have a panel discussion of timely topics on January 31. Cleopha Bueter will be moderator and the hostesses are Mrs. Ernest Hackman and Mrs. Martin A. Greven.

In Fort Wayne the Catholic Women's Welfare league will meet Friday, January 23 at 10:30 a.m. in the Gas Institute kitchen. Business meeting starts at 2 p.m.

A parish benefit party will be held at the Hessen Cassel recreation center on Sunday, January 18 at 7:30 p.m.

In Decatur, the Knights of Columbus announce a Bunny Buffet (rabbit supper to you) for January 22 at 6:30 p.m. Price for this annual affair is $1.00 per plate. The lecturer also promises a home talent show following the feast, and a dance will close out the evening's activities.

St. Rose parish, Monroeville announces an open house at their recently refurnished parish school on Sunday, January 18. The parish Rosary society will serve lunch.

January 18 is the date for a social get-together at St. Vincent church on the Auburn Road, Fort Wayne. The festivities, which get under way at 8 p.m. will feature games, lunch and prizes.

A series of first-aid classes will be held in St. Hedwig school hall, Gary each Wednesday from 1 to 3 p.m. for the next 12 weeks. Archie Metherd is the instructor, and in addition to first aid classes, students will get four hours of study on atomic disaster problems.

On February 4, the N. C. C. W. of the South Bend deanery will sponsor a card party in St. Joseph's Auditorium, corner of Hill Street and Colfax Avenue. Mrs. A. J. Tansey and Mrs. Paul Gooley, will have charge of the party. Donation is 75 cents.

St. Mary's Campus School Forms P.T.A. Organization

South Bend — A new Parent Teachers Guild has been formed by the Parents and Sisters of St. Mary's Campus School. This school comprises the three parishes of Christ the King, The Little Flower, and the St. Joseph Farm Parish, all of St. Joseph County.

The St. Mary's Campus School is built on the Campus of St. Mary's College, Holy Cross, Ind., and is conducted by the Sisters of Holy Cross. It is an experimental school, staffed and conducted by the Holy Cross Order in their teacher-training program.

The building, completed two years ago by the Peter Schumacher and Sons Construction Company of South Bend is a one floor, brick school building of modern design. The enrollment totals well over 600 students from kindergarten to and through the 8th grade.

The three parishes have their own school busses for the transportation of the school children. Due to the school servicing three parishes over a wide radius, the faculty and parents of the school children decided to organize a Parent-Teacher group.

The officers of this group are as follows: president, Donald Hosinski; vice president, Mrs. Dan McIntee; recording secretary, Mrs. Raymond Kent; corresponding secretary, Leo Kierein, and treasurer, Vincent Stock.

Directors are Wilfred Crane, William Hamill and Karl Kintz.

The Jauuary meeting will be held on January 18, from 2 to 5 p. m. with Open House. The February meeting will be held on February 3 at 8:00 p. m.

'America' Editor To Speak In Fort Wayne Jan. 18

Fort Wayne — The Rev. Edward Conway, S.J., editor of **America**, will be the principal speaker before the Fort Wayne Chapter of the United World Federalists at 8:15 p.m. Sunday, Jan. 18, at the Fort Wayne Art School.

The subject of Father Conway's talk will be "Target 1955: United Nations Charter Revisions."

The public has been invited to attend.

Ursuline Nuns Mark 50th Year In India

Chotanagapur, India —(NC) — The Ursuline nuns are celebrating the golden jubilee of their Indian foundation this month.

Since the arrival of four members of the order from Belgium in January of 1903, the Ursulines have developed into a society of more than 100 European and Indian sisters.

Initially conducting catechetical classes to prepare girls and women for the Sacraments, the nuns now have seven convents and operate schools, orphanages, nurseries and weaving and technical institutions. Their first college was opened at Ranchi in 1949.

SAY THE ROSARY DAILY FOR PEACE — The above tableau, depicting the second Joyful Mystery, "The Visitation," should be a reminder to us of the pledge we made during Father Peyton's Rosary Crusade to say the Rosary daily for peace. The tableaux, like others for the rest of the Joyful Mysteries, were presented by various Catholic organizations at the recent Christ Child Festival in Fort Wayne.

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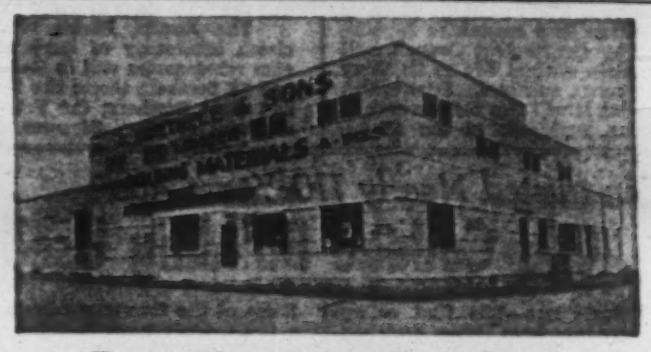
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1 THE CLUE OF THE RUNAWAY BLONDE

A CORPSE is found in a field—with an ugly knife wound gaping from the back. Clues are scarce. In fact, there are no footprints leading to or from the body!

Both the Rockville Gazette and the District Attorney are "gunning for" sheriff Bill Elden. But the wily sheriff floors the town tabloid, the D.A.—*AND THE KILLER!*

2 TOP OF THE HEAP

Donald Lam, private eye, gets tangled up with a gambler, a burlesque queen, two lively girls—*and a DEAD one.* It's a jig-saw murder puzzle that baffles police—especially when a *second* corpse turns up! Donald finally puts the pieces together . . . and hands the police a picture of the KILLER! (Written under pen name of A. A. Fair.)

3 THE CASE OF THE ONE-EYED WITNESS

When Perry Mason picked up the phone a mysterious female voice said: "See Medford Carlin tonight. Tell him to get another partner. *Matter of life and death.*" But Carlin had never HAD a partner! Yet thirty minutes after Mason posted a detective in front of his house, Carlin was MURDERED! Then Mason finds . . . ANOTHER CORPSE!

4 THE CASE OF THE ANGRY MOURNER

A deathly silence hangs over the courtroom. Belle Adrian, Mason's client is pale as a ghost. A surprise witness SWEARS he saw Belle at the scene of the murder. Exhibit "A" is Belle's compact with the missing mirror—AND the shattered mirror fragments found near the corpse. And Exhibit "B"—the *murder weapon*—is Belle's *OWN GUN!*

5 THE CASE OF THE FIERY FINGERS

Mason is retained by a gorgeous brunette—to *prevent* a murder. But before he can act, the police find the corpse—*and Perry's client is tried for the killing.* The D.A. flings a package in front of the accused woman. She screams and collapses. The jury is ready to send her to the chair—but Perry comes up with a surprise package of his own!

6 THE CASE OF THE NEGLIGENT NYMPH

Perry Mason is startled to see a girl swimming away from George Alder's estate. He hauls her into his boat. She hands him a letter. "Alder will do ANYTHING to get this letter back!" she says. "You *must* stop him!"

But someone else beats Mason to it—*by putting a bullet* through Alder's neck!

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Ft. Wayne C.C. Whips Bluffton And Decatur

By RICHARD LULEY

Fort Wayne Central Catholic turned in another busy week by adding two wins to this 1952-53 season totals in victories over the Bluffton Tigers 56-52, and the Decatur Yellow Jackets 61-50.

The Irish had a hard time swamping the Tigers who played a fine game but who lost hold of the victory in the third stanza when the Purple hit the greater majority of their shots to retain the lead 39-33.

Tom Neuman, second high scorer in the city, accounted for 20 of the 56 points for the Purple and Gold, while Meyer held honors for the losers with 15.

C.C. gained quick revenge for the defeat Decatur grabbed in their Holiday Tournament with a stunning victory over the Yellow Jackets 61-50.

The Irish hit at a .500 average in the opening quarter but still were behind 17-16 at the first quarter.

The C.C. Irish gained their name "fighting" by surging back 27-25 at the half. The third stanza saw C.C. remaining at a safe distance and led 43-38 at the beginning of the last eight minutes.

Again Jim Noll and Tom Neuman teamed up by leading the Irish netters in points with 20 and 15 respectively.

Central Catholic didn't fare so well in the holiday tournament at Decatur. They lost in the afternoon to North Side by a 57-51 score and then dropped consolation honors by crumbling to the Decatur Yellowjackets 73-62.

The great game C.C. lost in the afternoon was a well-played game with the Irish just having some bad luck and missing some good shots. In the night contest the Irish hitting percentage was fair but the well-played game in the afternoon tired them very much.

Tommy Neuman, fast Irish guard, merited scoring honors with 25 followed by Eifrid and Hall with 21 and 20 respectively.

Says Catholics Lag In Teaching By Means Of New Graphic Arts

Washington, D. C.—(NC)—Catholics lag far behind other religious groups in using radio, television, films and books to "get their message across."

This statement was made in an article—"Modern Graphic Arts and Christian Doctrine"—by Dean McCarthy, Director of Television for the National Council of Catholic Men, in the January issue of Catholic Action.

"Unfortunately, there are those who still fail to see the value of all the graphic arts as teaching aids," the article stated. "This blindness has retarded the use of the graphic arts by Catholics . . ."

Mr. McCarthy, producer of "The Catholic Hour" on TV, recalled that the arts have been employed through the ages "not only for inspirational beauty, but for catechetical purposes."

"Stained glass windows had a story to tell; the sculptured bronze of cathedral doors brought the truths of religion to man."

Speaking of today's new medium —television, radio and film— Mr. McCarthy stated that these have given "a new approach to the teaching of Christian Doctrine." Catholic radio, TV and film productions have brought "many hundreds of converts" to the Church, he said.

"Modern graphic arts . . . have an important part to play in the teaching of Christian Doctrine, and where these arts have been employed they have done their job well," Mr. McCarthy concluded.

Pontiffs First To Recognize Hopes Of Orient

Melbourne, Australia—(NC)—The Holy See was pictured here by Archbishop Daniel Mannix of Melbourne as among the first to recognize "the just aspirations of the peoples of the Orient."

He spoke at the Second Congress of Catholic Asian Students, which was attended by delegates from the Philippines, India, China, Indo-China, Malaya, Thailand and Indonesia. All the students are attending universities and secondary schools in Sydney and Melbourne.

"There is scarcely any need for me to remind you," Archbishop Mannix said, "that in the struggle that the East is making, one of the very first to recognize the justice of its aspirations was the Roman Pontiff."

"In our days, the people of the Orient are struggling to gain their feet economically and to throw off the imperialism which bound them in the past and stunted their efforts and aspirations. The late Pope Pius XI not merely sympathized with their endeavors to improve their status materially and economically, but he also was one of the first to insist that in the spiritual order the people of the East should have their legitimate stature and independence."

So far did the Pope go in that direction, Archbishop Mannix added, that he insisted on the East, as well as other places, finding native Bishops to rule over the Church.

"No better example could be given," the Archbishop commented, "to show how closely the Holy See has been in touch with the aspirations of the peoples of the Orient. And why not! We Westerners talk about our civilization, but the civilization of the Eastern countries—China and India, to name only two—is much older than any we can claim in the West."

Redemptorists Establish Third Province In U. S.

Seattle, Wash.—(NC)—A new province embracing eight States, Alaska and Hawaii has been erected by the Redemptorists, and Father Robert F. Elliott, C.SS.R., pastor of Sacred Heart Church here, has been named provincial.

Erection of the new western province followed closely the establishment by the Redemptorists of a 10-State vice-province with headquarters in New Orleans. The ten States were taken from the territory of the Redemptorists' St. Louis province to establish the New Orleans vice-province.

News that the Sacred Congregation of Religious at the Vatican had issued a decree creating the new Province of Oakland came to Father Elliott from Father Leonard Buys, C.SS.R., Redemptorist Superior General in Rome. Father Elliott has left here to establish his provincial headquarters at Livermore, Calif.

K. Of C. Basketball Tourney Planned For Indianapolis Feb. 14-15

Anderson—The eighth annual state Knights of Columbus basketball tourney will be in Indianapolis with Pius X Council serving as host for the meet. Tentative dates for the tournament are February 14 and 15. The announcement was made here by Adrian J. Broderick, state athletic chairman, here.

Bernard Davis of the host council has been appointed tourney chairman and will supply councils throughout the state with entry blanks and necessary information. Davis may be reached by team managers at 152 North Alabama street, Indianapolis.

Fort Wayne CYO Grade School Basketball League

St. Paul 46, St. Andrew 11.
St. Mary 15, New Haven 12.
St. Jude 30, Decautr 16.
St. Patrick 27, Sacred Heart 6.
St. Peter 19, St. Joseph 17.
Precious Blood 34, St. John 11.
St. Vincent 19, St. Hyacinth 16.

Fort Wayne C.Y.O. Girls' Dodgeball League

Cathedral 8, St. Andrew 5.
New Haven 6, Precious Blood 4.
St. Mary 11, St. Vincent 2.
St. Joseph 13, St. John 8.
St. Patrick 12, Sacred Heart 3.
St. Paul 11, St. Peter 1.
St. Jude 8, St. Hyacinth 5.

Gary CYO Basketball

Senior A League

St. Mark 30, St. Luke 18.
St. Hedwig 51, Holy Trinity 34.
St. Monica 28, Sacred Heart 26.
St. Mark 35, Holy Trinity 13.
St. Hedwig 38, Griffith 21.
St. Luke 31, Holy Angels 23.
Sacred Heart 51, Holy Angels 24.
St. Anthony 39, Crown Point 29.
Griffith 23, St. Luke 18.

Senior B League

St. Hedwig 41, Holy Trinity 38.
St. Mark 41, Holy Family 27.
Holy Trinity 34, Sacred Heart 31.
St. Anthony 29, St. Hedwig 26.

Girls League

St. Anthony 12, Sts. Peter & Paul 11.
St. Hedwig 46, Sacred Heart 12.
St. Luke 47, Crown Point 5.
St. Hedwig 87, Sts. Peter & Paul 9.
St. Monica 38, Crown Point 3.
St. Anthony 20, Sacred Heart 18.
St. Luke 19, St. Mark 18.

Junior A League

St. Mary's Miller 35, Sts. Peter and Paul 13.
St. Anthony 43, St. Michael 11.
St. Monica 22, St. Mark 21.
Sacred Heart 38, Holy Angels 28.
Griffith 25, St. Luke 15.
St. Hedwig 39, Holy Trinity 14.

Junior B League

Holy Angels 13, St. Mark 8.
Sacred Heart 16, St. Anthony 12.
Holy Angels 15, Holy Trinity (No.2) 3.
Holy Trinity (No. 1) 14, St. Monica 13.
St. Hedwig 31, St. Luke 3.
Miller 23, Holy Trinity (No. 2) 7.

Nation-Wide Prayers

Washington, D. C.—(NC)—A resolution requesting the President to issue a proclamation designating Memorial Day, 1953, as a day for nation-wide prayer for peace has been submitted to the House of Representative Committee on the Judiciary by Rep. Kenneth B. Keating of New York.

A NEW HEAVYWEIGHT CHAMP—Heavyweight champion Rocky Marciano keeps a father's attentive eye on his three-weeks-old baby Mary Anne, held by his wife, following the baptismal ceremony by Rev. John W. Morrisey (right) at St. Colman's Catholic Church, Brockton, Mass. (NC Photos)

Decatur Catholic Turns Back Hartford, 56-46

By JERRY LAURENT

The Decatur Catholic Commodores started the New Year out with a 73-60 defeat at the hands of Pleasant Mills but followed it up with a victory over Hartford, 56-46.

The Decatur-Hartford game proved to be a close contest most of the way. After a see-saw first quarter the Commodores managed to take a 16-15 lead at the first stop and added only two points to their margin, as the rivals entered the second half with a 33-30 score.

Decatur Catholic slowly increased their advantage in the third stanza and maintained a 44-37 lead at the finish of the period. The final eight minutes saw the Commodores stay in command and widden the gap by ten points at the last gun.

Joe Costello and Steve Gass lead the Decatur scoring with 15 and 14 points respectively.

Previous to the Hartford game, the Commodores did the bowing. After a nip and tuck battle the Pleasant Mills Spartans put on a burst of points late in the third period and held a comfortable lead through the final minutes of the game.

The Commodores took an early lead but were overcome by the Spartans, who took a 17-11 advantage at the initial stop. Decatur quickly narrowed the bulge down to a tie and took over the half-time lead with a 31-29 edge.

The teams continued to trade points in the third quarter before Pleasant Mills took over and racked up the final tabulation, 73-60.

Steve Gass took scoring honors for Decatur with 19 points while Les Painter put on an outstanding show for the victors, marking up 38.

To Be Ordained At 86

Buenos Aires, Argentina—(NC)—An 86-year-old former envoy to the Holy See is looking forward to ordination next month after having received minor orders here.

Dr. Daniel Garcia Mansilla, former Argentinian Ambassador to the Vatican, will be raised to the priesthood as the result of a special dispensation from His Holiness Pope Pius XII. He received minor orders at a private ceremony in his home here. He is being prepared for the priesthood by Father Raul Entraigas, a Salesian writer.

Despite his advanced age Dr. Mansilla is in good physical and mental health. His ordination to the priesthood will crown a diplomatic and literary career. In addition to serving as his country's envoy to the Holy See, he was also Argentinian Ambassador to a number of other European and South American countries. During the Civil War in Spain, he saved the lives of many whom he sheltered.

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College And School News

Annual Washington Trip Planned For St. Mary's, Notre Dame Students

Dr. Paul Bartholomew, member of the St. Mary's college, University of Notre Dame faculties, will again lead a Washington, D. C. tour for students at the two schools. The between-semesters tour will start on January 29 and end February 4.

Included in the tour will be a reception at the Irish and Indian Embassy, tours of the F.B.I., Catholic University campus, Franciscan Monastery, Arlington Cemetery, Mount Vernon, and Lincoln and Jefferson Memorials, and Alexandria.

Norfolk, Williamsburg, Yorktown and Jamestown will be visited by steamer.

This combined St. Mary's-Notre Dame tour is an annual affair.

Rev. Thomas M. Brown, whose family lives at Hobart, Ind., has been elected president of the Art Club at the Catholic University of America, Washington, D.C., for the second time. He also is a member of the Graduate Student Council.

Substitution of the so-called social studies for history and other traditional subjects was cited as evidence of increasing anti-intellectualism and pragmatism among American educators by the Rev. Thomas T. McAvoy, C.S.C., head of the Department of History at the University of Notre Dame.

Father McAvoy chided those teachers and school administrators "who feel that everything is changing and that consequently our generation should not be burdened with the doings of the past ages or with the ideals of older civilizations."

Father McAvoy declared that this tendency toward hedonism—living only for today with no care for the past or the future—"is destructive of the very essence of culture and civilization." He suggested that schools which unduly emphasize the pragmatic concepts of good citizenship, democratic living and community welfare to the exclusion of sound intellectual training in history and the humanities are doing a disservice both to the student and the nation.

Sister Mary Edna of the St. Mary's Art Department is one of six artists whose work appears in a recently published art folder by a Catholic art group. The Catholic Art Association of the East Central Region sponsored the folder which contains pictures by six outstanding Catholic artists who are members of the Association.

Nine St. Joseph's College seniors have completed comprehensive examinations in their major fields of study thereby fulfilling one of the final requirements for graduation. The examinations will be held January 16 and 17.

They will receive their diplomas at the annual Commencement exercise, June 7. Among the graduates-elect, and his major field, is Gerald A. Wenzel, East Chicago, physical education.

A new student handbook will be published soon by St. Mary's college. The handbook which is written by a committee appointed by the Student Council, will explain student life in its three aspects: spiritual, intellectual, social. It will also contain college rules, traditions of the school, college songs, and the Student Council Constitution.

A forensic club, as part of the function of the National Federation of Catholic College Students, has been established at St. Mary's college. Chairman of the new group is Patricia Cutter, Oswego, Ill.

Students in the organization will meet once a week and give talks on topics of current interest.

The program is designed to enable students to develop leadership of thought through speech, to become more effective speakers, and to contribute to the growth and development of Christian women.

Jack Spaeth, of Fort Wayne Central Catholic High School, won third place in the radio announcing division at the Ball State Speech Meet held at Muncie last Saturday. Some 400 students from 27 schools attended the meet.

John G. Suelzer, son of Mr. and Mrs. A. William Suelzer, Fort Wayne, is among the 13 members of the senior class at the College of the Holy Cross, Worcester, Mass., who will be included in the 1953 edition of "American College Student Leaders."

Suelzer is chairman of student activities for the student congress. He also is a member of the Purple Key and is senior editor of the yearbook.

Elaine Johnson, daughter of Mr. and Mrs. Martin D. Johnson, Fort Wayne, has been elected recording secretary of the freshman class at Marygrove College. She is a graduate of Central Catholic High School.

Dr. Otto Von Simpson, Chicago University professor and former member of the St. Mary's college faculty told a student audience "the Gothic cathedral is expressive of Christian ideas because it reflects in its harmony the ultimate harmony of the world to come." Dr. Simpson's lecture was on the Cathedral in the Middle Ages.

The visiting speaker traced the development of Gothic architecture from St. Augustine and showed how it places emphasis on proportions of musical harmony.

Dr. Harold E. Ellithorn, associate professor of electrical engineering at Notre Dame, and two of his associates have collaborated on a paper which will be presented during the five-day national convention of the American Institute of Electrical Engineers beginning Jan. 19, in New York City. The paper entitled "Characterization of a Non-Linear Inductance by Phase Plane Method" summarizes research conducted jointly by Dr. Ellithorn, William Shewan, and Kenneth Kempf.

Forensic Club Organized At St. Mary's; Suelzer Named To Who's Who

The problems facing Great Britain following World War II when she was "a power with world interests, but not a world power" are analyzed by Doctor Matthew A. Fitzsimons, associate professor of history at Notre Dame, in his new book, "The Foreign Policy of the British Labour Government: 1945-1951," to be published, January 17, by the University of Notre Dame Press.

Dr. Fitzsimons, who is a frequent contributor to the Review of Politics, joined the Notre Dame faculty in 1937. He holds undergraduate degrees from Columbia University and Oxford University. He received his Master's degree from Columbia in 1939 and was awarded a Ph.D. by the University of Chicago in 1947.

Educators Stress Interest In Missions

Villanova, Pa. —(NC)— Making U. S. schools mission-conscious was one of the topics stressed at the annual Augustinian Educational Conference of rectors and professors of Augustianian colleges, seminaries and high schools, held at Villanova College.

A paper on the missions was read by Father Berchmans Power, O.S.A., Irish Augustinian who spent many years in the mission province of Nigeria. Interest in the missions was spurred by the fact that the Augustinian Fathers' Japanese missions were reopened in 1952.

CROWN POINT C.Y.O. MEETS—The Council of the Catholic Youth Organization at St. Mary's Parish, Crown Point, held a meeting recently at the home of their sponsors, Mr. and Mrs. Al Fetcko. Shown above (left to right) are Patricia Huppenthal, secretary; Ronald Frey, vice-president; Carol Jean Gerlach, treasurer; Francis Hoffman, president and Mr. and Mrs. Fetcko.

Priest-Poet Who Wrote 'Trimmin's On The Rosary' Dies In Australia At 75

Sydney, Australia —(NC)— A Solemn Requiem Mass was celebrated in St. Mary's Cathedral here for a renowned Australian-Irish priest-poet and author who was perhaps best known for his poem, "The Trimmin's on the Rosary," which paid warm tribute to the devotion of Irish Catholics toward the Mother of God.

He was Msgr. Patrick Joseph Hartigan, chaplain at the Convent of the Sacred Heart in Rose Bay, who died at the age of 75, eight years after he had retired from active parish work. Among those who attended the Requiem Mass were Archbishop Paul Marella, Apostolic Delegate to Australia, and Archbishop Eris O'Brien, Auxiliary Bishop of Sydney.

American Catholics became familiar with "The Trimmin's on the Rosary" by hearing it recited over The Catholic Hour some years ago by Msgr. Fulton J. Sheen, later to become Auxiliary Bishop of New York. The poem deals with the Irish family custom of saying the Rosary in the evening, and relates in tender, half-humorous fashion of the adding of trimmings—in other words, extra Hail Mary's for absent ones, or neighbors in trouble or want.

South Bend C.F.M. Group Elects Arthur Quigleys

South Bend—Mr. and Mrs. Arthur J. Quigley of St. Joseph's parish, South Bend, were installed as presidents of the South Bend-Mishawaka Federation of the Christian Family Movement at a Communion breakfast in Notre Dame's Vet's hall.

The Rev. Louis J. Putz, C.S.C. of Notre Dame is chaplain of the first C.F.M. group in this country and present local federation chaplain.

Other officers installed were vice-president, Robert Kensinger of St. Joseph parish, Mishawaka, and secretary, Mrs. Robert Garvey of Holy Cross parish, South Bend.

Whiting NCCM To Meet

Whiting—The Whiting-Robertsdale district of the National Council of Catholic Men will hold a meeting in the Community Center, here, January 23. This meeting will be attended by the district officers, Holy Name Societies' officers and parish delegates to the N.C.C.M.

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723 Foreign Missionaries In Red China As '52 Ends; 5,380 There At End Of '48

By Father Albert O'Hara, S.J.

Hong Kong —(NC)— Out of 5,380 foreign priests, Brothers and Sisters in China at the end of 1948, only 723 remained at the end of 1952.

The year 1952 saw a heavy drive on Catholic foreign missionaries by the Chinese communists. About 375 were expelled. Many others were forced out though not formally expelled.

Of the 2,000 native priests in China, an estimated two to three hundred are in prison. The others are able to carry on some pastoral work. But this is done secretly and under heroic circumstances.

In addition to the 2,000 native priests in Red China, another 350 Chinese priests are working or studying in other parts of the world.

There are about five thousand native Religious in Red China, but many of the nuns have been compelled to don lay clothes and return to their homes.

The Jesuits, Divine Word Fathers, Franciscans and Franciscan Missionary of Mary nuns form the largest group of foreign missionaries still in Red China. The Jesuits have 118 priests and 28 Brothers there; the Society of the Divine Word, 74 priests and eight Brothers; the Franciscans 68, and the Franciscan Missionaries of Mary 84 nuns.

Constructed Nearly 110 Years Ago

Old College Building Used As Seminary

Notre Dame—The first college building at Notre Dame, constructed nearly 110 years ago by pioneer priests and Brothers of the Congregation of Holy Cross, today is the home of twenty young men who are preparing for the priesthood and who may guide the destiny of the University in the years to come.

The sturdy structure known as the Old College, which has served many purposes during its more than a century of use, stands on the bank of St. Mary's Lake and is dwarfed by the fifty buildings which have sprung up on the 1700 acre campus in the intervening years.

Some of the twenty residents of the Old College have "belated vocations," according to the Rev. Daniel J. O'Neil, C.S.C., their director. "Many of them had taken college work and some of them had served in the armed forces before they decided to study for the priesthood," Father O'Neil said. During their year of orientation at the Old College they wear no distinctive clothing, eat in the University Dining Hall and otherwise participate in campus life. In addition to regular college courses they take certain classes and participate in religious exercises designed to prepare them for seminary life.

Upon completion of a year at the Old College, these candidates for the priesthood enter the new novitiate of the Congregation of Holy Cross at Jordan, Minnesota. A year later they return to Notre Dame to complete their college work. After receiving their degree, the seminarians begin four years of theological studies at Holy Cross College, Washington, D. C. or in Rome.

The path to the priesthood is a long one. But newly-ordained priests who spent the first year of their training in the Old College will be especially mindful of their heritage and their predecessors of more than a century ago who set out to build Notre Dame with a pile of lumber, a few bricks, and faith.

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Red Tyranny Has Struck 161 Members Of Hierarchy Throughout The World

(N.C.W.C. News Service)

Communist tyranny has eliminated 161 Bishops and other heads of Sees from the apostolate of teaching and governing and has placed them in what has been called the apostolate of suffering, imprisonment and death.

An exhaustive list compiled by the N.C.W.C. News Service shows that three Cardinals, 31 Archbishops, 110 Bishops and 21 Monsignori serving as Prefects, Administrators or Visitators Apostolic have felt the communist persecution of the Church.

They have either been murdered, imprisoned, expelled or otherwise impeded in the exercise of their office. Instead of teaching and governing their flock they can merely suffer for them in Red dungeons or pray for them silently in a communist-imposed exile.

These 161 Bishop-martyrs dot almost every country on the globe where a communist dictatorship has seized power. They reach from Prague in central Europe to Pyongyang, Korea, in far east Asia.

Exhaustive as it is, the N. C. W. C. list does not claim to name every Bishop or head of See who has ever suffered at the hands of the Reds. It lists only those who have been murdered, imprisoned, placed under house arrest, expelled, forced or kept in exile, or otherwise permanently barred from performing episcopal duties. It also does not include the many Vicars General who have met communist persecution after they attempted to take over the direction of the diocese after the elimination of their Bishops.

China Heads List

Red China, which has shocked the world by its brutality over the past few years, stands at the head of the list of the communist countries persecuting the Bishops of the Church.

At least 84 Bishops and other heads of Sees have been expelled, imprisoned or otherwise prevented from discharging their duties. Among them is His Eminence Thomas Cardinal Tien, S.V.D., Archbishop of Peking, who is barred from returning to his See; Archbishop Anthony Riberi, the Papal Internuncio to China, expelled by the Reds; 17 other Archbishops, 47 Bishops and 18 Prefects Apostolic.

Included in this group are seven American-born Bishops and three American-born Prefects Apostolic. One of these Bishops, Francis X. Ford of Kaying, a Brooklyn-born Maryknoller, died in a Red jail.

The two other Cardinals on the list of persecuted Bishops are Their Eminences Josef Cardinal Mindzenty, Primate of Hungary sentenced to life imprisonment, and Aloysius Cardinal Stepinac, Archbishop of Zagreb, Yugoslavia, barred from governing his See by the Tito government.

Twenty-six of the 161 Bishops on the list have been either murdered by the communists or died of the effects of ill treatment. Forty-five are still rotting in Red jails. Forty-seven foreign Bishops have been expelled by the Red regimes; another 21 are in exile from their native lands. The other 22 on the list are either under house arrest or otherwise barred from discharging their office.

After Red China comes Soviet Russia as responsible for persecuting the largest number of Catholic Bishops and other heads of Sees, with 29 against its record. This includes not only Russia proper but also the three Baltic countries of Estonia, Latvia and Lithuania and the large slice of Polish-Ukrainian territory which Moscow incorporated into the Soviet Union after World War II.

Other Red countries on the list of persecutors are Albania, Bulgaria, Czechoslovakia, Hungary, the communist-controlled area of Indo-China, Red Korea, Poland, Rumania and Yugoslavia.

In Albania two Bishops have been executed, another has been imprisoned and perhaps died in jail.

Bulgaria has sentenced one Bishop to death and placed another under arrest.

Czechoslovakia has imprisoned one Archbishop and seven Bishops.

FROM BEHIND THE BAMBOO CURTAIN—Rev. James P. McGinn, M.M., of Philadelphia, Maryknoll missionary ousted from Red China after a year's stay in overcrowded jails, is greeted upon his arrival at a Hongkong railroad station. Left to right are: Rev. William O'Hara, C.M., Irish missionary who met him at the border; Rev. Albert R. O'Hara, S.J., of Los Angeles, NC correspondent; Rev. Paul Duchesne, M.M., of Cohoes, N. Y., and Rev. McGinn. (NC Photos)

Latin American Rural Life Meet Given U. S. Views

Bishop Zuroweste In Opening Session Asks Awareness Of Aims

Manizales, Colombia — (NC) — Bishop Albert R. Zuroweste of Belleville, Ill., told the opening session of the first Latin American Congress on Rural Life Problems that God's gifts of nature "have been usurped by the few to the detriment of the many." He indicated that for this reason, communism directs its efforts very strongly at rural areas throughout the world.

Bishop Zuroweste is a co-chairman of the eight-day meeting and former president of the U.S. National Catholic Rural Life Conference which sponsored the congress.

Securing the patronage of Archbishop Antonio Samore, Papal Nuncio to Colombia, and Cardinal-elect Cristanto Luque, Archbishop of Bogota, the N.C.R.L.C. arranged to have the Ford Foundation underwrite the biggest share of the meeting's expenses. It said the Ford organization saw the congress not only as a Catholic missionary activity, but "really a save-democracy move, and an effective, positive step against communism."

Proper Use

Bishop Zuroweste gave his address following a Pontifical High Mass and sermon by Archbishop Samore on "the Popes and Agriculture," and welcoming speeches by the host prelate, Bishop Luis Concha of Manizales and by civic authorities. The Illinois Bishop said the N.C.R.L.C. was participating in the conference "not with the idea that we know all the answers," rather, he said, "we come with a deep awareness that only in a Christian solution of the rural problems of the world is to be found an effective blockade to the insidious expansion of atheistic communism threatening the freedom, the religious and spiritual life of all peoples."

While God has bestowed wonderful natural resources upon man, Bishop Zuroweste said, "a study of land and resources show conclusively that man is the sinner in his abuse and desecration of natural resources . . . Selfish ends and personal purposes of aggrandisement have obliterated the common good." He went on to say the the results are tragic, with sub-standard living conditions, insufficient yield of crops and destruction of natural resources evident throughout the world.

Thus, according to the prelate, one of the aims of the congress is to promote the proper use, development and conservation of natural resources. Because this is such a large task, he said, not only individuals and groups must cooperate, but so must corporations and governments.

Guild Elects Officers

Fort Wayne—Elections at a recent meeting of the Catholic Orphans Guild showed the following results: Mrs. Joseph Noll, president; Marie Cunningham, vice-president; Mrs. Melvin Etchison, and Mrs. Donald Ottenweller, treasurer.

Russell Heads H.N.S.

Fort Wayne—James J. Russell was elected president of the Holy Name Society at St. Patrick's parish at a recent meeting. Other officers are: Fred Beckman, vice-president; John F. Danehy, secretary, and John J. Welch, treasurer.

Stephen McNally Stars On 'Hour Of St. Francis'

Fort Wayne—A car speeds down a rainy road, strikes a victim and rushes on. Stephen McNally, leading star of screen and radio, takes the role of Gus Kohner, in the "Hour of St. Francis" story of the frightened witness to the crime. The story will be broadcast over Radio Station WOWO at 9:15 a.m. Saturday, January 17. This drama was adapted from the **Saturday Evening Post** story, "The Frightened Witness."

The victim is hardly dead when Kohner, who recognizes the driver of the death car, receives a warning to say nothing about the murder. His concern for his threatened wife and children battle with his sense of civic responsibility.

The decision he finally reaches brings the drama to a climax of triumphant action.

Some day your wife will have to know what plans you made to safeguard her future welfare. We suggest that you talk with her NOW regarding your estate plans. It will be a source of comfort and pride to her if she knows, from the beginning, what she may depend on in the future.

We invite you to bring your wife and your attorney to our Trust Department for a discussion of your estate problems.

A conference will be strictly confidential—and without cost or obligation to you. A letter or phone call will arrange an appointment to suit your convenience.

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